

THE GLAD TIDINGS, OF THE KINGDOM AT HAND.

J. V. HIMES, Publisher.

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L. D. FLEMING, As't Editor.

Vol. I.

ROCHESTER, MONROE CO., N. Y.—THURSDAY, JUNE 29, 1843.

No. 2.

The Glad Tidings of the Kingdom at Hand,

Will be sent by mail to any part of the country desired, or to Canada. Seven copies to one address for Three Dollars—Thirteen copies for Five Dollars. Published every Thursday, at No. 17 Arcade Buildings, up stairs, Rochester, N. Y.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state, as it came from the hands of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millennium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord may God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God; and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

POINTS OF DIFFERENCE BETWEEN US AND OUR OPPONENTS.

1. We hold that the prophetic days of Daniel and John are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard Protestant commentators. Our opponents claim they are simply days, or half days!

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And we do not see that the end is brought to view at all, if it is not in these prophecies.

Our opponents, to say the least, leave us in doubt whether they have not all been fulfilled in the past.

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks, and the 2,300 days or years, commence together. Our opponents deny this.

If the "EXCEEDING GREAT HORN" of Dan, viii is ROME, as all standard Protestant commentators admit, it follows that the 2,300 days must be years. And as the 2,300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.

THE ADVENT DEPOT

at ROCHESTER, N. Y., is now open in the ARCADE No. 17, up stairs, where Books on the Advent in 1843 may be obtained, written by Messrs. Miller, Litch, Fitch, Storrs, Hale, Fleming and others, together with Hymn Books, Papers, Tracts, Charts, &c. All letters, or orders, should be directed (post paid) to J. V. HIMES, Rochester, N. Y.

Friends, please call—We give to the poor.



THE GREAT TENT.

We here present our readers with a very correct view of our Tent. We have thought fit to do so, as a great many varying accounts have been given, and many have no correct idea of its appearance. The centre pole, or mast, is about sixty feet; the posts at the sides, about 7 feet; the diameter is 120 feet, making the circumference 360 feet. It contains about 2,300 yards of duck cloth; and it is supposed that 5,000 people can get beneath its shade. Its entire cost has been from 600 to 700 dollars.

On Saturday, the 24th inst., the very severe storm of wind and rain experienced in the city blew down our Tent, doing it much injury. At the time of its fall, Elder T. F. Barry was preaching; and notwithstanding a large congregation occupied the Tent at the time of its fall, not an individual, so far as we can learn, was injured.

We had almost abandoned the idea of erecting the Tent again in this city, owing to the expenses incurred in doing it, which would now be much increased by the repairs that would be necessary to put on to it. But the deep interest which a large and respectable portion of the citizens have evinced in having it reared again—offering to bear all expenses of repairing, erecting, and fitting up—has induced us to comply with their urgent solicitations, and again rear the Tabernacle on the same spot.

The dimensions of the Tent, which were too unwieldy to stand before the heavy gusts of wind in this climate, have been so diminished as to render it quite permanent in a severe storm. The diameter is now 100 feet, and the circumference 300.

STRANGE PROCEEDING.

THE GREAT TENT AGAIN REMOVED.—A committee of the citizens procured from Mr. Taylor full permission to erect the Great Tent on a lot in Fitzhugh street, and they accordingly proceeded to arrange for the same; but after expending nearly thirty dollars, Messrs. Hall & Thompson have most unexpectedly demanded the sum of five dollars per day for the use of the vacant lot.

Not wishing to encounter any litigation, as Mr. Taylor has gone to New York, the Miller Committee announce, that the tent will be removed to the old spot, north of Main street, behind the Stoneware Factory. We shall make some strictures on this most extraordinary proceeding to-morrow.—*Ev. Post.*

The affair alluded to is truly a "strange proceeding." Such are the circumstances, that we do not consider Mr. Taylor at all implicated in this ungenerous matter. Had Mr. Taylor been at home, we doubt not the committee would have gone on with-

out molestation, as Mr. Taylor generously tendered the lot in Fitzhugh street free of charge.

What renders the conduct of Messrs. Hall and Thompson (who are proprietors of the Eagle Hotel, by the way,) still more reprehensible is, that they did not advise the committee of their intentions until the committee had expended much labor and money in putting the lot in readiness.

The conduct of the proprietors of the "Eagle" reminds us of the dog in the fable, who lost his meat by catching at his shadow.

If the multitudes of our friends who come in from the surrounding country are willing to go so far from the encampment as the Eagle Hotel now is, they will have an opportunity of requiring good for evil.

INTERESTING COINCIDENCE.

It seems almost incredible that the following could have been written and published in 1820, by Archibald Mason, minister of the Gospel in Wishawton, Scotland. Is it not a wonderful coincidence, that so many writers, without a knowledge of each other, came to the same conclusion about the same time? But to the extract:

"Having endeavored to fix the date of the 70 weeks, or 490 years, and having shown that the 2,300 days, or years, must commence with them, the calculation of the latter number may be easily, and I hope satisfactorily, made. The 2,300 years began 490 before the death of our Lord Jesus Christ, and 457 years before his birth, at which the Christian era commenced. If we subtract 457 from 2,300, the remainder will give that year in the Christian era when the 2,300 years will expire. By this simple operation, we find this number will end in 1843. IN THAT YEAR the Lord's sanctuary shall be cleansed, the church and the nations will be delivered from the abominations of the mother of harlots, and popery will perish from the earth."

WM. MILLER.—What has Mr. Miller done worthy of death or of bonds, or worthy of the violent denunciations heaped upon him? Like the noble Bereans, he has "studied the Scriptures daily, to see if these things are so." This he has done for many years; and being an intelligent, honest-minded farmer, and devoted Christian, he has dared, without having the fear of "learned ministry" before his eyes, to publish the result. "Dost thou, being ignorant, teach us?" say they. "Are our learning, our foresight, our faithfulness, all to be brought in question by the researches of one man, and he an unlearned farmer? Are the weak things of the world [thus] to confound the mighty? Forbid it, all our pride and selfishness. Let us all unite in crushing this son of a Nazarine. Away with him—crucify him."—*Boston Post.*

LETTERS RECEIVED

DURING THE WEEK ENDING JUNE 28.

POSTMASTERS.—Wm. S. Miller, Low Hampton, N. Y. C. Hastings, New Ipswich, N. Y., \$1.

INDIVIDUALS.—T. L. Tullock, N. Y. W. D. Tuller, Cleveland, Ohio, \$10. John Wallbone, Middletown, Pa. A. J. Williamson, Toronto, U. C. Charles Fitch, Newark, N. J. B. Matthias, Patchogue, N. Y. N. Southard, N. Y. Augustus Beach, Openheim, N. Y.

OBJECTIONS TO CALCULATING THE PROPHETIC TIMES CONSIDERED.

One mode by which the God of truth commends his word to men, is, by exhibiting the absurdity, sometimes the wickedness, of the positions which are taken in opposition to his truth. So Christ repelled the blasphemous slander of the Jews, on one occasion, who charged him with casting out devils through Beelzebub, the prince of devils. "If I, by Beelzebub, cast out devils, by whom do your sons cast them out?" Are they connected with Beelzebub? So, also, the reply of Christ to those who complained of him for receiving "sinners and eating with them," was intended to contrast the position which they condemned with their own position. As much as if he had said, "Yes, I receive sinners and eat with them—you do not; very well; let us make a comparison or two." (See Luke xv.) The father of the prodigal is on my side—and the man who lost a sheep, he is on my side—and the woman who lost a piece of silver, she is on my side—and the angels of God—these are all on my side. But you don't receive sinners! nor eat with them; very well, I do." Every age has had its contests for and against some particular form of truth, and the opposition is always characterized by ignorance and absurdity.

If ever there was a time when all the antitypes of the old recorded enemies of the truth, from the magicians of Egypt to Simon Magus, were on the stage at once, and all of them actively engaged, the day in which we live must be the time; and if there is any one particular part or form of truth in reference to which their special anxiety is manifested, it is the sublime and clearly stated doctrine of Christ's second coming. No person who is at all acquainted with the subject can doubt for a moment, that, if a heathen should come among us, and compare the various and contradictory opinions which prevail everywhere, in reference to it, he must certainly think that the Bible has said nothing about the subject, or that we do not believe our Bibles. The Bible, however, has predicted exactly the state of things which we now witness upon this subject; it has warned us in view of it, and pointed out the only safety—"Behold," says Christ, "I have told you before," &c. Matt. xxiv. 25. "Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" &c. 2 Pet. iii. 2-4.

But the particular question involved in the subject, against which "the head and tail" of society is moved, is the question of time. This is the question against which the scoffing infidelity, refined and vulgar,—much of the reputed christian wisdom,—and not a little of the undoubted piety of the land, stand forth in their most expressive attitudes of scorn, contempt, or horror. To the infidelity we have no apology to make, (though we rejoice to know that not a few of its more candid votaries have been converted to Christ, through the special instrumentality of Mr. Miller.) To the literati ecclesiastical, who look upon Mr. Miller with so many airs of affronted superiority,—we say, Point out the mistakes, and give us a more scriptural explanation of these prophecies. We solemnly aver, that if any man will do this, we will not only abandon the explanation now defended, but we will labor to disseminate the better one to the utmost of our ability; but, to tell us that we have "no business to meddle with the prophecies," or that "we cannot understand the prophecies until they are fulfilled," will not do. We have never been able to perceive the value of a chart that would not tell the sailor where to find his port, until after he had arrived. We have become the disciples, and advocates, of Mr. Miller's theory from a sincere conviction of its truth, in opposition to all our prejudices and worldly interests,—we do not wish to be deceived ourselves, and we would not for our lives deceive others. If we are mistaken, we will thank any man to set us right. To the piety of the land we bow with the most sincere respect and tender sympathy. We would not take a step or speak a word to give offence for our right hand, and wherein we may seem to offend we frankly and fully give the reasons for so doing. We feel that we have the fullest authority, from the plain statements and directions of the word of God, to give our attention to this particular question; and that we have every

reason to believe, from the prophecies, the events of history, and the signs of the times, that the period has come for the question of time to be understood. That it has generally been supposed, in every age of the church, that the time in which the end of all things is to take place, is indicated to us in the prophecies of Daniel, we might give a long list of her most worthy names to prove; and although there may have been a difference of opinion upon the time for commencing the prophetic periods of his visions, every age, we believe, has spoken with the strongest confidence that they would be understood before the end should actually come; but if the church had not thus looked upon the subject during this long period, the statements and directions of the apostles would be sufficient to settle that point. Peter has given us an undoubted explanation of the design of these prophecies of Daniel in particular, (though others of course are included,) and he, with Christ and the other apostles, directs us repeatedly to the prophets for "light." Luke xvi. 29-31; xxiv. 25; Rom. xvi. 25, 26; Rev. i. 3-10; x. 5-7; Jude 14-18.

Let us hear Peter.—1 Peter i. 3-13. For whose benefit did the prophets understand their message to be intended? Unto whom (the prophets) it was revealed, that not unto themselves, but unto us they did minister the things which were now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. v. 12. Here, then, are "things" brought to view, to communicate which the prophets "did minister;" and "them that have preached the gospel with the Holy Ghost sent down from heaven, have reported;" and "which the angels desire to look into." Now if these "things" should happen to involve the coming of Christ, and the time of his coming, let those sneer and scoff who will; they do it not to men, but unto God.

What, then, are the "things," in reference to which it is said, "unto us they did minister?" 1. "The prophets have inquired and searched diligently,—searching what the spirit of Christ which was in them did signify," "WHEN IT TESTIFIED BEFOREHAND" of a "salvation" which consisted "of the grace that should come unto you," and which you should receive "as the end of your faith, even the salvation of your souls." v. 9, 10. What grace? "The grace that is to be brought unto you at the revelation of Jesus Christ." v. 13. And the "salvation" was that "unto" which they were "kept by the power of God, through faith," and their faith looked "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven"—and "READY TO BE REVEALED IN THE LAST TIME." v. 4, 5. Which "faith, more precious than gold which perisheth, though tried with fire," the apostle desired "might be found unto praise and honor and glory AT THE APPEARING OF JESUS CHRIST." v. 7. These "things" are "what" "the prophets inquired about, and apostles reported," and "angels desire to look into."

2. "The prophets have inquired and searched diligently WHAT MANNER OF TIME the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." v. 11. The "time," which referred to "the sufferings of Christ," has been filled up. "The glory," which belongs particularly to "HIS APPEARING AND KINGDOM," has not yet been realized. The 70 weeks which indicated the time of the sufferings of Christ, explain the "manner" in which the prophetic times of Daniel are to be understood; and by their exact fulfilment give us a demonstration that "at the time appointed the end shall be," when Daniel saw "one like the Son of man come with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Dan. vii. 13, 14. "When the SON OF MAN SHALL COME IN HIS GLORY, AND ALL THE HOLY ANGELS WITH HIM, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY;" (Matt. xxv. 31;) "and them that sleep in the dust of the earth shall awake; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

That Daniel is particularly referred to by the apostle here, is evident from three considerations. 1. He is the only one of the prophets who has given us the time in connection with "the sufferings of Christ, and the glory that should follow." Dan. chapters ix. xii.

2. To him "it was revealed that not unto himself he did minister," in the things named by the apostle. Dan. viii. 26, 27; xii. 4, 8, 9. 3. "The angels" are brought to view as having taken a particular interest in these "things" when communicated to Daniel. Dan. vii. 16; viii. 13, 14, 16; ix. 21; x. 10-21; xii. 5-7.

Now to Daniel, with the other prophets, we are specially directed to guide us on this subject. (2 Peter iii. 1, 2.) To their "word" we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn." 2 Peter i. 19. And by the plain terms of the prophecy of Daniel itself, the vision is to be understood "at the time of the end;"—that is, a short period before the end shall actually come. And is there not good reason to believe, that, according to every series of prophetic events, we have nothing else to look for but "the end?" Can any man put his finger upon the prophecies, and point out a single event, which has not already taken place, except those events which are to accompany or follow the coming of Christ? And while these prophecies all tell us that the "time of the end" is come; "the signs" which were immediately to precede his coming, have given their note of warning and retired, or are now hovering over the very point we occupy, to assure us that his coming "is near, even at the doors!"

Have we not reason, then, to believe that the time has come for the vision to be unsealed? May we not expect to understand the "time" as well as the other "things" of which it speaks? For ourselves, we think there is at least tenfold more reason to believe that the end of all things will come before another year shall have passed away, (though we cannot but expect it every day and every hour,) than those who were exposed to the deluge—the fires of Sodom—the famine of Egypt, her plagues and the ruin of her armies—the destruction of Babylon or Jerusalem, had to expect those events at the time they came. We are sure no truly serious person, whose mind is sufficiently enlightened upon the prophetic scriptures to appreciate at all their clear and full and awful burden, will lightly treat this question.

CONSEQUENCES.

But you object to making calculations of the time for fear of consequences. What consequences? Why, if we make our "calculations of the time and the event does not come, others will not believe when it is actually coming." Well, perhaps the snare which you are anticipating for other generations, is the one in which the present generation may be taken. That others who have fixed the time, have been mistaken, we know, and that should inspire us with modesty and caution; but it no more proves that the truth can never be known upon the subject, than the fact that men have been mistaken on other subjects proves that the truth on those subjects can never be discovered. And, after all, is it not better that there should be ten false alarms, than that there should be one surprise without any warning? And may it not be as likely that the false alarms in times past have been given by the great enemy to lull the present generation to sleep, that they may be taken in the "snare," as that this is a false alarm to which some future generation may point as a means of quieting themselves when the end, as you suppose, may actually come?

You tell us again—"It will make infidels, if we make such calculations, and the end don't come." Who will be made infidels? Not those, surely, who are opposed to our views. And it would be remarkable indeed if those who are neutral, or "halting between two opinions," should suppose the Bible has failed, and therefore "throw it away," after time shall have proved our views not to be the correct explanation of it, when they now decline to receive our views as the doctrine of the Bible.

There can be none to "make infidels" of, then, but believers of the doctrine. And why should they turn infidels? They have taken their position not simply from what they believe the prophetic periods to teach, but also from those prophecies which bring the end to view in connection with the history of the world, and

"the signs of the times:" so that we must still believe the end to be near, even if the year '43 should pass away, though we may not fix upon any other time for the event. And we think those who have exhibited fortitude enough to bear the opposition already shown to them on account of their faith, will not be quite ready to turn infidel even if they should see a few more years on earth, and it should be their lot to suffer more than they have yet suffered. May we here ask our brethren to pray that they may have grace enough to bear with us, if we should not happen to turn infidels, should we be spared to see '44, though their predictions, in that case, might fail as well as our calculations?

But this objection anticipates the results with as much confidence as any "prophet" might be permitted to do. We do not see any special necessity for such a conclusion. Why should the non-fulfilment of prophecy according to our calculations lead to more startling results than in other cases? According to the calculations of Professor Stuart, Mr. Dowling, and a host of others who believe with them, these prophetic times have never been fulfilled, and are they infidels? We can, at least, fall into the popular current—"have nothing to do with the prophecies"—and be as good Christians as others. We would ask, in turn, where is the propriety, in reference to this particular subject, of leaving the question, first to be considered, *Is it true?* and passing to the question, *What will be the results?* or, in looking at the results, to inquire, "What if it don't come?" instead of asking, *What if it does come?* All the danger lies there. *What if it does come?*

OBJECTIONS.

Our object, however, in this article, is to direct your attention to the character of the objections to these calculations. If the calculations are so very "absurd" and "ridiculous," it could be no very difficult thing for some of their able opposers to point out some mistake in the facts or dates on which they are based, or in the principles involved in the theory, without resorting to falsehood and slander, or at least without throwing away the most valuable labors of the old defenders of the Bible and Protestantism, or certainly without impeaching the Bible itself.

But we assert it, in the full expectation of speedily meeting the Judge of all the earth, that we do not know of a single writer who has opposed the doctrine, (and some of them we would not speak lightly of, as Christians, for our right hand,) who has not entirely omitted the only inquiry, which, in the very nature of the case, could amount to any thing, and apparently labored for the mastery in some one or all of the above fruitless, not to say wicked experiments.

No doubt they supposed they were doing God service, and that the cause they had undertaken to defend, demanded the best efforts which could be made for it; and as these were the only efforts they could make, it did not probably occur to them that they were doing evil that good might come, as they understood it, or that they were making concessions to the cause they opposed which must satisfy all candid spectators of the contest, that nothing could be fairly done against it.

We shall speak only of the objections brought against the calculation of the time. And yet not all of them against this, but against that view of it which brings the time so near; for many who pretend to object to "fixing the time," as they call it, when the calculations which bring us to the end in '43 are mentioned, go right on and make other calculations which put it off perhaps 20, 50, 100, or a thousand years "to come."

CHRONOLOGY OF THE WORLD.

It is said there are difficulties connected with the subject which make it impossible to fix upon any thing with certainty, and none but fanatics will have any thing to do with it. We will say nothing of the reflection which such a view of the subject casts upon God, who has directed us to the prophecies to guide us in the midst of the greatest dangers, for what is it but tantalizing us to give such a direction if the prophecies cannot answer their design? The supposed difficulties, however, are not so great as we at first sight might apprehend. "It is impossible," we are told, "for any one to tell the age of the world." Very well. No one pretends to tell, positively, how long the world has stood, but still it is believed there are serious reasons for supposing that its age is not far from 6000 years. And if a general tradition,—which

supposes that the present order of things is to be changed at the end of six thousand years, and which appears to be founded upon some portions of the word of God, may be worthy of our attention,—from what we can tell of the chronology of the world, it appears to harmonize with the more certain indications of the plainer prophecies. Dr. Weeks has strung up a catalogue of what he calls "mistakes of Mr. Miller and his friends, in relation to his chronology," to the number of sixty. He might, on the same principle, have carried the number up to as many thousands, and then he might find as many more in every other system of chronology. But how he will make the apparent contradictory statements of Josephus; and the variations from Ferguson, Rollin and Jahn, with Mr. Miller's literary and theological deficiencies, "mistakes of Mr. Miller and his friends in relation to his chronology," and all this without any criterion by which to make the test,—those who have the time and ability to devote to the subject can tell better than we. If any one should think it worth the while to make a new collection of "Curiosities of Literature," they would find the Doctor's article a rare specimen; it would be a perfect match for the celebrated performance of a clerical prototype, who preached some score of sermons on the letter O. We wonder if the Doctor ever had anything to do with a permutation lottery! The Doctor seems to have fallen into the common "mistake" of making a jest of the subject, and to have forgotten that he is old enough to "put away childish things." The fact that our Bible adopts the Hebrew record of time, and that this has been deemed of superior merit to the Samaritan, Septuagint, &c., is argument enough in favor of the source of our chronology, in the mind of all but those whose hyper-criticism has destroyed or impaired their confidence in the truth and faithfulness of God. And until some one can show that we may not rely upon it, or will furnish a better account, we cannot but regard its statements with some respect. That the Hebrew text gives a correct record of time from Adam to Moses, and from Saul to the time when the Old Testament scriptures close, we think there is little room to doubt. The period from which the difficulties arise is the time of the Judges. We have, so to speak, the depots and mile-posts all along on the track of time from Adam down to that period, and again from Saul down to the time of Ezra and Nehemiah. According to Mr. Miller's calculation of the period of the Judges, the time before Christ was 4157 years; according to Usher, 4004. That Mr. M. is near the truth, we have no doubt; that he or any other man can tell the exact time, we do not expect. The time given for that period by Paul, Acts xiii. 20, is very strongly in favor of Mr. Miller's chronology.

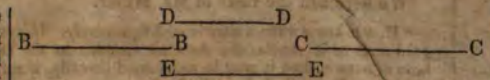
Dr. Clarke, in his preface to the book of Judges, makes this remark on "the Chronology of Archbishop Usher on this period," which is the standard generally adopted: "ITS CORRECTNESS IS JUSTLY QUESTIONED."

Dr. Clarke also quotes from Dr. Hales as follows: "It is truly remarkable, and a proof of the great skill and accuracy of Josephus in forming the outline of this period, that he assigns, with St. Paul, a reign of forty years to Saul, (Acts xiii. 21,) which is omitted in the Old Testament. His outline also corresponds with St. Paul's period of four hundred and fifty years from the division of the conquered land of Canaan, until Samuel the prophet." See Dr. Hales' Chronology, vol. i. pp. 16, 17; vol. ii. p. 28.

Now if the reader will take the trouble to examine Mr. Miller's chronology, in the diagram appended to this article, and compare it with the Bible, he can judge, perhaps as well as any one, of its claims to his serious consideration. But let that be correct or not, the prophetic periods which are involved in his theory are not affected by it; they all begin this side of the time of the Judges. In reference to these there is not the uncertainty which exists in reference to the chronology of the world.

The supposition has been named that the addition of 153 years to the age of the world must derange the whole matter of the prophetic times, by throwing the date of events into confusion. A simple illustration will show that these dates are not affected by this addition.

In the following diagram, B B represents the time from Adam to Joshua. C C the time from Samuel to Christ. D D represents the period of the Judges, according to the shorter calculation. E E the same period according to the longer calculation.



The period from Samuel to Christ is no more according to one calculation of the period of the Judges than the other. And all the intermediate periods or dates between Samuel and Christ stand related to each other exactly alike, according to either computation of the period of the Judges. Now all the prophetic periods involved in Mr. Miller's theory begin after Samuel; so that the addition of 153 years before his time only affects the relation of the events in the two grand sections of time which lie before and after the Judges, to each other: that is, it makes the time from Adam to Christ, or from Moses to Christ, 153 years longer; but as the prophetic periods all begin this side of Samuel, they are not affected by the addition.

"MILLER'S RULE."

Again it is charged upon Mr. Miller as the very climax of "absurdity" and "ignorance," that he reckons the prophetic periods by supposing them to express in days the number of years intended. And to make the alleged absurdity most palpable, we have been told by those who prefer the charge, that "Miller's rule of a day for a year would leave Nebuchadnezzar at grass at the present time and 130 years to remain. And apply it to the 70 years captivity of the Jews at Babylon, they have at present more time to fulfil than has yet elapsed;" and "that the end of this world, on his own terms, cannot come yet for thousands of years!" It is no new thing for those who are base enough to attempt to make fools of their neighbors, sometimes to make fools of themselves.

"These calculations" which are ignorantly or designedly ascribed to Mr. Miller, or are said to be "according to his rule," are no more "according to his rule" than the calculations in "Bowditch's Practical Navigator."

The rule of Mr. Miller in the case is precisely that of every intelligent writer upon the interpretation of the word of God, including some of his most noted and influential opposers. We will insert the rules given by Horne, a standard author in biblical interpretation, that the reader may compare them with the rules of Mr. Miller.

"The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected." Horne's Introduction, vol. ii. p. 504. "Where the literal meaning of words is contrary either to common sense, to the context, to parallel passages, or to the scope of a passage, it must be given up." Ib. p. 583. And again, in giving the meaning of the word day, in his "Index to the Symbolical Language of the Scripture," he says, "DAY—1. A year in prophetic language. Ezek. iv. 6; Rev. ii. 10. 2. An appointed time or season. Isa. xxxiv. 8; lxiii. 4." Vol. iv. p. 494.

The rule of Professor Stuart is similar to the first one given by Horne. Hints, p. 68.

We insert Mr. Dowling's view of the rule in question, with the note he has appended, for the sake of the important testimony it contains in favor of it—a witness who will not be suspected of any partiality in the case.

"I believe, as Mr. Miller does, and indeed most protestant commentators, that the 1260 years denote the duration of the dominion of the Papal Antichrist."

"We have every reason to conclude that the time of the continuance of this persecuting power is equally true, viz.: a time, times, and half a time, which, we have before seen, is the prophetic designation of 1260 years."* Dowling's Reply to Mr. Miller, pp. 26, 27, 42. N. York Edition.

*I have read attentively the attempt of a distinguished Hebrew scholar, in the Biblical Repository, to prove that days in prophetic language are always to be understood literally, and never signify years, but am by no means convinced by his arguments. The interpretation of the prophecies in which these expressions are found, is infinitely more improbable and inconsistent, upon his scheme, than upon that which understands in these passages, as Ezekiel was commanded, (ch. iv. 6.) "a day for a year." Even the weight of authority is vastly in favor of this latter interpretation. On the former side, are, I suppose, most of the Andover school of divines, sitting at the feet of their German oracles, from whom the doctrine advocated in the above article is imported; and on the other, such men as Sir Isaac Newton, Bishop Newton, Mede, Faber, Adam Clarke, Scott, Fuller, Robert Hall, &c.

"The great DAY of the Lord is near, IT IS NEAR, and HASTETH greatly."---Zeph. i. 14.

A CLUE TO THE TIME.

BY LEWIS HERSEY.

THE great God hath showed us, by his servant the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence, down to the time that the King of the fifth kingdom shall come, on his "white horse," with "many crowns" on his head, followed with the armies of heaven, also on "white horses," and "miserably destroy those wicked men, and let out his vineyard to others," and "bind the strong man [Satan] and spoil his goods," purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus "shall the righteous inherit the land and dwell therein forever;" thus "shall the righteous never be removed, and the wicked not inhabit the earth."

We will begin our investigations with Daniel ii. 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse 44 we read, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This clearly shows us that when the stone strikes the image and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing-floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over to the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering, he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things;—a most beautiful representation of the rise and establishment of Papacy. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. v., 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves "that they shall reign on the earth." And, says Daniel, "the judgment was set, and the books were opened." Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man coming with the clouds of heaven, and receiving his "dominion and glory and kingdom." Now what says Daniel in the 16th verse? "So he told me, and made me know the interpretations of the things;" and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again, says Daniel in the 21st and 22d verses, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Query. Where is any room for a millennium before the judgment? And in the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, "and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

Now let us look at the eighth chapter. We see in

the first verse that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish empire, and begins with the Persian. Then follows the Grecian; and in the 8th verse he notices the changes in that empire. In the 9th verse he introduces the little horn, *Papery*, again, and delineates his character and work so clearly, that it is not easily evaded; and in the angel's further description of this wonderful little horn, in the 23d, 24th, and 25th verses, we see the identical same personage as was brought to our view in the seventh chapter, and his end, by being broken without hand. That this will not be till the stone strikes the image, is certain from the whole tenor of the seventh chapter, as well as the account Paul gives us of his end in 2 Thess. ii. 8: "Whom the Lord shall destroy with the brightness of his coming." Now is it not reasonable that Daniel would wish to know how long this vision, which he had had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. "How long shall be the vision?" The answer is in the next verse, "unto 2300 days; then shall the sanctuary be cleansed." This must be the time that Malachi speaks of, when it shall burn as an oven; when all the wicked shall be burned to ashes; when he shall send forth his angels, and gather out of his kingdom all that offend; and when he gathers the tares in bundles to burn. But now, when Daniel sought for the meaning, as is said in the 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand the vision. And he came, and stood, and said unto me, Understand, O son of man, for the vision shall be at the time of the end. And then further, in the 19th verse,—"I will make thee know what shall be in the last end of the indignation, for at the time appointed [to wit, 2300 days] the end shall be." Now in the 26th verse Gabriel says, "the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days." And in the last verse, Daniel says he was astonished at the vision, but none understood it. But it had all been explained to him, except two things; these were, when to begin it, and what he was to understand by the 2300 days. For these two important points we must look to the next chapter.

Commence with the 20th verse. Here Daniel says, "while he was confessing his sins, and the sins of his people Israel, the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; therefore understand the matter, and consider the vision." Now if these four last verses are not the key to open the only two dark parts in the vision, then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment. The first of these verses says that seventy weeks are determined upon, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy. And in the next verse we find the time to commence the seventy weeks, viz., at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of in seventy weeks of days, or in about one year and a third. Let us keep in mind that we are looking at Gabriel's explanation of the vision; if we do, we cannot but see that the 2300 days and the seventy weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year. Now look into your large Bible, over Ezra, seventh chapter, where you will find the decree, and you see 457 B. C.; to this add 1843, and you have the 2300, which is the whole vision; or take the 70 weeks, which is 490 years, and subtract it from the 2300, and you have 1810 remaining, which extends from the death of Christ (which, recollect, was to seal

the vision) to A. D. 1843. And now be sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit,) the vision will run out in 1843, and Christ will come, with all those that sleep in Jesus, and re-animate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

And here it is worthy of special notice, that the inspired "determined upon" seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away "like the chaff of the summer threshing-floor," and "the judgment sit, and the books opened," and the little horn, that "stood up against the Prince of princes, broken without hand," which was shown Daniel to be 2300 years long, 490 of which expired with Christ on the cross, will run out in 1843, and the awful scenes of judgment commence?

Now from what we have seen we learn the following facts, viz., that Daniel had a great outline of this world's history, down to the day of judgment, at three separate times: he is then told by a saint that this vision was 2300 days long; then Gabriel comes, and tells him this vision will include the time of the end; he then tells him the end shall be at the appointed time; then he tells him the vision of the evening and of the morning is true, and commands Daniel to shut it up, for it should be for many days. Gabriel comes again, and tells him he has received orders, and has come to show him and make him understand the vision; and now, in his story about the seventy weeks, he positively shows us when to begin the 2300 days, and that they must be understood years; and as the death of Christ seals up the vision, so we have only to add 490 and 1810 to make out the whole vision, the first number being down to the seal, the last number from the seal down to A. D. 1843.

And now let me ask, are you prepared for this great day? If not, delay not a moment, fly to Jesus, make the Judge your friend; for no man can tell how soon the door of mercy will close. What an awful moment is this! Fourteen months past the sixth trumpet and second wo, and "the third wo cometh quickly." Fifteen months may finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity is abounding; the love of many has waxed cold; knowledge has increased; the power of the holy people is scattered; many have been purified and made white; the gospel has been published in all the world; the church is in her Laodicean state; Ottoman supremacy is gone; and, of course, the seventh trumpet must be near sounding; perilous times have come; professors are lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few months' earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? Ministers of Christ, I entreat you to lay aside the books of men, and examine God's book with prayer, and see if these things are not so. Your hearers are watching every word you say upon this subject with intense interest. Many of you have admitted it may come shortly; many more, that Daniel's vision is out in 1843. These I entreat to examine the second, seventh and eighth chapters, and see if they all do not take root on judgment.

*If an inspired penman had said there had been seventy weeks from the going forth of the commandment to restore and build Jerusalem to the cutting off of the Messiah, who would dispute it? But is a divine declaration that it shall be so any less strong and certain? By no means. It was exactly fulfilled.

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

BY WILLIAM MILLER.

No.	Names of Patriarchs, Kings, &c.	Age.	A. M.	B. C.	Book.	Chapter.	Verse.	Remarks.
	Creation		1	4157	Genesis	i., ii.		
1.	Adam	130	130	4027	"	v.	3	
2.	Seth	105	235	3922	"	"	6	
3.	Enos	90	325	3832	"	"	9	
4.	Cainan	70	395	3762	"	"	12	
5.	Mahalaieel	65	460	3697	"	"	15	
6.	Jared	162	622	3535	"	"	18	
7.	Enoch	65	687	3470	"	"	21	
8.	Methuselah	187	874	3283	"	"	25	
9.	Lamech	182	1056	3101	"	"	28	
10.	Noah	600	1656	2501	"	vii.	6	To the Flood.
	The Flood	1	1657	2500	"	viii.	13	
11.	Shem	2	1659	2498	"	xi.	10	
12.	Arphaxad	35	1694	2463	"	"	12	
13.	Salah	30	1724	2433	"	"	14	
14.	Heber	34	1758	2399	"	"	16	
15.	Peleg	30	1788	2369	"	"	18	
16.	Reu	32	1820	2337	"	"	20	
17.	Serug	30	1850	2307	"	"	22	
18.	Nahor	29	1879	2278	"	"	24	
19.	Terah's life	205*	2084	2073	"	"	32	* The Exode did not begin until Terah's death; then Abram left Haran and the Exode began, as is clearly proved by Acts vii. 4.
20.	Exode &c.	430†	2514	1643	Exodus	xii.	40, 41	
21.	Wilderness	40	2554	1603	Joshua	v.	6	
22.	Joshua	25‡	2579	1578		xiv. 7; xxiv.	29.	
1.	Elders and Anarchy §	18	2597	1560	See Josephus.			† Exode in Egypt from Abraham to wilderness state.
2.	Under Cutha	8	2605	1552	Judges	iii.	8	
3.	Othniel	40	2645	1512	"	"	11	‡ Joshua was a young man when he came out of Egypt, Ex. xxxiii. 11; could not have been more than 45 years old then.
4.	Eglon	18	2663	1494	"	"	14	§ Judges begin. See Judges ii. 7-15.
5.	Ehud	80	2743	1414	"	"	30	
6.	Jabin	20	2763	1394	"	iv.	3	
7.	Barak	40	2803	1354	"	v.	31	
8.	Midianites	7	2810	1347	"	vi.	1	
9.	Gideon	40	2850	1307	"	viii.	28	
10.	Abimelech	3	2853	1304	"	ix.	22	
11.	Tola	23	2876	1281	"	x.	2	
12.	Jair	22	2898	1259	"	"	3	
13.	Philistines	18	2916	1241	"	"	8	
14.	Jephthan	6	2922	1235	"	xii.	7	
15.	Ibzan	7	2929	1228	"	"	9	
16.	Elon	10	2939	1218	"	"	11	
17.	Abdon	8	2947	1210	"	"	14	
18.	Philistines	40	2987	1170	"	xiii.	1	
19.	Eli	40	3027	1130	1 Sam.	iv.	18	This ends the Judges—448 years. Acts xiii. 20; also chap. viii.
20.	Samuel, prophet	24†	3051	1106	"	vii.	2-17	
1.	Kings—Saul	40	3091	1066	Acts	xiii.	21	¶ Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.
2.	David	40	3131	1026	2 Sam.	v.	4	
3.	Solomon	40	3171	986	1 Kings	xi.	42	
4.	Rehoboam	17	3188	969	2 Chron.	xii.	13	
5.	Abijam	3	3191	966	1 Kings	xv.	2	
6.	Asa	41	3232	925	"	"	10	
7.	Jehoshaphat	25	3257	900	"	xxii.	42	
8.	Jehoram	5	3262	895	2 Kings	viii.	17	
9.	Ahaziah	1	3263	894	"	"	26	
10.	Athaliah, his mother	6	3269	888	"	xi.	3, 4	
11.	Joash	40	3309	848	"	xii.	1	
12.	Amaziah	29	3338	819	"	xiv.	2	
	Interregnum**	11	3349	808	"	xv.	1, 2	** See 2 Kings, chapters xiv. and xv.
13.	Azariah	52	3401	756	"	"	2	
14.	Jotham	16	3417	740	"	"	33	
15.	Ahaz	16	3433	724	"	xvi.	2	
16.	Hezekiah	29	3462	695	"	xviii.	2	
17.	Manasseh	55	3517	640	"	xxi.	1	
18.	Amon	2	3519	638	"	"	19	
19.	Josiah	31	3550	607	"	xxii.	1	
20.	Jehoahaz, 3 months		3560	607	"	xxiii.	31	
21.	Jehoiakim	11	3561	596	"	"	36	
	The 70 years of captivity began here, ended 1st year of Cyrus	70	3631	526	"	xxiv.	2-16	
	Cyrus	6	3637	520	2 Chron.	xxxvi.	5	
	Cambyes	7	3644	513	"	"	10, 15-23	
	Darius Hystaspes	36	3680	477	Rollin, vol. i. page	354		
	Xerxes	13	3693	464	"	"	366	
	Artaxerxes Longimanus	7	3700	457	"	ii.	9	
	Birth of Christ††	457	4157		"	"		
	Add present year, 1840	1840	5997		Ezra	vii. 10-13		
	To 1843	3	6000					†† See Ferguson's Astronomy; also Prieaux's Connection.

The Glad Tidings.

ROCHESTER, JUNE 29, 1843.

☞ We present to our readers this week, a double number, containing a great amount of valuable matter. Read it carefully. We commend it to the particular notice of all. We publish two numbers in one for the purpose of expediting our great work; and it also saves half of the postage where it is sent by mail.

THE TRIUMPHING OF THE WICKED IS SHORT.—Job.

"Rejoice not against me, O mine enemy; when I fall I shall arise."—*Micah*.

"All things work together for good to them that love God."—*Paul*.

The apparent calamity that befel our Tent at the commencement of our meeting, caused many of our opponents to rejoice. It seemed to be matter of no little diversion to them, and some of the daily papers made themselves quite merry in the matter, and ventured to anticipate our calculations, and to notify the public that the tent *would not be raised in this city again*; in addition to which, they tendered us some gratuitous advice, which we assure them we duly appreciate.

In the providence of our Heavenly Father, the very events over which our enemies *exulted*, and for a short time "*triumphed*," are turning out signally, for the furtherance of the cause we advocate—which we firmly believe to be the cause of truth. It is true, the prospects for rearing our tent the second time, were somewhat forbidding, as we had already incurred a heavy expense, and hardly felt able to bear the additional expense of repairing and raising it again. But in that critical juncture, the good citizens came up to the rescue, and proposed to be at all the expense of repairing and re-erecting our Tabernacle themselves.

A meeting was accordingly called of the citizens interested, on Monday morning, when a large number convened, organized and made arrangements for prosecuting the work, the result of which is before the people.

The Tent has been repaired, and erected again on the same spot where it stood first.

Hence, it is evident, that what *seemed* to be our calamity, has turned out for good. Those citizens who have taken so deep an interest in rearing the Tent again, and in preserving the best of order, as they mean to do during the meetings, will not be indifferent to the claims of so intensely interesting a subject as that of *Christ's Second Coming*. That people so much interested will give a hearing, we cannot doubt; and all who candidly listen, we feel assured will be profitably affected.

May that God who holds the winds in his power, and does all things according to His will, continue to direct, and great good be upon this people as the result of our humble efforts, for which let the devout pray.

THE MARKET PLACE.

On Sunday last, the Tent being down, Brother Himes addressed the people three times in the Market, where it was supposed several thousand persons assembled to hear the word. Multitudes came in from the surrounding country who could not find the place of meeting, and returned disappointed. The attention of the audience was most profound, which evinced a very deep interest in what was presented. The time occupied in the three lectures was probably not much short of eight hours; and the people were not tired of hearing, though nearly all had to stand up.

DR. WEEKS vs. MILLERISM.

Millerism, *alias* Christ's Advent, seems a most troublesome doctrine to some of our cotemporaries. Some time since, the New York Observer and Evangelist thought that Wm. R. Weeks, D. D., had so completely exploded and annihilated the views we advocate, touching the Second Coming of Christ, that it was quite useless to say any more about it. But of late they seem to have changed their minds, for some reason, for in their paper, of the 17th, we find almost an entire page of the Observer, taken up with an article from Dr. Weeks on the "*mistakes of Millerism*." Why do our neighbors spend so much ammunition in exploding what is already annihilated? But this is one of the peculiar features of this subject; it will not stay annihilated. It wants repeating every few days, and so discouraged are these *religious editors*, in this annihilating campaign against the doctrine of Christ's speedy coming, that they say, in a disheartened manner, that they fear that it will still *trouble the Churches!!* Who would have thought it! What! the prospect of our Lord's speedy return a source of *trouble* to his church! Then must that bride be a *treacherous*, a *RECREANT* bride, to be dismayed at the thought of the return of the bridegroom!!

We know not how to illustrate the character of the Doctor's opposition better, than by comparing it to an attempt to destroy the Bunker Hill Monument by simply raising an enormous cloud of dust around it. For a short time it is hid from the vision of those who are in the dust. They imagine it is destroyed; but soon the wind blows away the dust, and the stately monument stands unscathed. Precisely so in this case. The Doctor has raised a great dust, and many of his friends have really thought that this monument of truth was destroyed. But soon the dust settles, or is blown away, and the beautiful edifice still stands erect, not showing a scar from the ruthless hand that would fain grind it to powder.

Doctor Weeks has probably made as many, if not more blunders than he *attributes* to Mr. Miller; and were it not imposing a most monotonous and useless task upon our readers, we would enter the lists and show it. In his last article, there are but very few items that have any direct bearing on the subject, and the fallacy of those are most apparent, as we shall probably take occasion to show hereafter.

With all the Doctor's erudition and skill in opposing the doctrine we advocate, there are not *probably* fifteen members of his own church or congregation who are not believers with us. Perhaps, however, in justice to the Doctor, we should say that his average congregation does not probably exceed from TEN to FIFTEEN hearers, and some of those, among whom is one of the deacons of his church, to our *personal knowledge*, are strong believers in the doctrine of Christ's speedy coming.

In conclusion, we will subjoin the following from the "*Midnight Cry*," as being well calculated to illustrate the skill of Doctor Weeks in interpreting prophecy.

THE TWO WITNESSES.

While the Observer and Evangelist are so much taken up with the learned dissertations of the Rev. Dr. Weeks, who they think evinces so much erudition and skill in the interpretation of prophecy, or rather Chronology, we would suggest that they publish his lecture on "*THE TWO WITNESSES*," in which he has made *himself* ONE of the witnesses, and supposes his *fellow* will be found somewhere in the person of some one who is as sound and orthodox as himself!! Consequently, all have departed from the true faith, and are tainted with the heresy of Arminianism, or some other ism, except (so far as

he knows) his solitary *self*; though he *thinks* he has a *fellow* somewhere, but where he cannot tell. That is, he knows of no true orthodox but himself, but thinks there must be ONE MORE!! Wonder how the Evangelist and Observer will like this "*learned exposition*" on "*The Two Witnesses*." Of course they cannot be among the orthodox. Now, according to the Doctor's own logic, they must take the whole or none; for the Dr. does not allow of taking a person's testimony on one point and rejecting it on another. (See his lectures on Miller's Chronology.) Therefore, if they admit that his lectures on Chronology are correct, they must do the same for the one on "*The Two Witnesses*." Ergo, the Doctor being one of "*The Two Witnesses*," he, of course, settles the Advent question. We suggest to our neighbors to adopt the Doctor's "*learned exposition*," and thus settle this great question without toil; for *is* the Dr. be one of "*The Two Witnesses*," from his testimony and decisions there can be no appeal. This course will make a long and tedious matter short and easy. What do you say, brethren?

POPERY AT WORK.

"And the same HORN made war with the saints, and prevailed against them, until the Ancient of Days came."—Dan. vii, 21.

The history of Papal craft, against Protestant institutions and the Scriptures of Divine truth, has been exhibited in a manner calculated to excite much alarm, in the efforts of their priests to banish the Scriptures entirely from the public schools. They are making one encroachment after another, and gradually undermining the great principles of our religious liberty. They have succeeded in this state, on the subject of the School Fund. They are now busily engaged in making the fate of the Ursulan Convent, in Mass., an entering-wedge for an actual and open experiment of their power at the Ballot Box. They have lately succeeded in removing from the schools in the 14th ward, in the city of New York, the Scriptures as a school book: and what may we not soon expect? This barefaced and daring act has called forth an able sermon from Rev. Mr. Cheever, making an *expose* of their anti-American and Antichristian principles, from which we make the following extracts:

"It is astonishing that even an attempt could be made to exclude the Bible, that grand source of intellectual and spiritual liberty and power, from our public system of education. There is cause for alarm in the existence of such a state of carelessness, indifference, or apathy, in regard to our best blessings, as could give occasion to the attempt. Take away the Bible from our public schools! Why, truly, a few years ago it would have been thought that we were going headlong into the career of infidelity. An open, acknowledged proscription of the Bible in the heart of the greatest city in the United States—a war with it, to drive it from the vitalities of our country's existence—is what a few years ago no man could have believed possible. And whence comes it, that in a land famous for its jealousy of the domination of any one religious sect over another, and for its care against the laying of the hand of sectarianism on the ark of our civil institutions—this particular sect of Roman Catholics can be permitted to enter and drive this sectarian wedge? Whence the indulgence for this act of bigotry in them, which, had it been undertaken by any other sect under heaven, would have brought down the animosity of all classes in its reprobation? If the Presbyterians, or the Baptists, or the Methodists—not aliens, but native Americans—had attempted such a movement, it would have been treated with unmingled obloquy and scorn. There is scarce a press in this city but would have condemned it with the extreme of severity. If the Presbyterians had undertaken it, you would never have heard an end of the denunciations that would have been poured out upon them.

The reason is plain. Romanism, by its inseparable connection of church and state, is essentially a political sect; and by means of its spiritual bondage, its whole masses may be moved to the ballot at the

will of one man. Political parties are therefore afraid of offending it. Taking advantage of this fear, there is no foreseeing the measures which in that sect may be tolerated. The attempt to take the word of God out of our public schools shall certainly be spoken of as it deserves. A Protestant from abroad, acquainted with the history of the papal system in its insidious advances, and acquainted by observation with its nature in actual operation in the world, as a so with the danger by which our liberties are beset, would certainly exclaim, 'Are you in your senses, in permitting, even to be attempted, this exclusion of the light of divine truth from your educational system? Are you acting like wise men, like freemen, in permitting a proscription of the best book of education in the world, the best book for the formation of your children's minds, the best book for their acquisition and preservation of a pure idiomatic style in their native language, the best book to promote and secure the purposes of family government in its purity and power at home, the best book to make your children enlightened and good citizens of your republic—the best book, in fine, to preserve them from all evil, and train them up to all good? What does it mean? Can there be any objection to the New Testament as a school book? Is the New Testament, without note or comment, sectarian? Ah, no! it is not sectarian enough. And this is the very reason why the sect of Romanists wish it to be excluded. It does not teach their system. Without note or comment, it is against their system. Their jealousy of it as a school book is not at all wonderful. But if they wish to educate their own children without it, if they wish to defraud their own children of the bread of life, and to give them stones instead, then let them do it in schools of their own, and not attempt to take the elements of life from our schools. It is the element of life, and volumes might be written on the excellence of the Bible as a school book, and the indescribable importance of still keeping it where our forefathers laid it, as the corner-stone of our invaluable system of public education.'

Such are the strides, then, that Romanists are making in our country; and Protestants are talking of soon converting the world—nay, of converting the Romanists themselves! But the Church's last and only hope (and, oh! it is a glorious hope,) is, that the Ancient of Days will soon come and give judgment to the saints, and give them the everlasting kingdom. COME, BLESSED SAVIOUR! COME QUICKLY!

PUSEYISM.

Dr. Pusey, the leading spirit in the great Oxford Tract enterprise, which has excited so much interest and apprehension for some time past, is evidently approaching a crisis. He has long been at work with Jesuitical tact in secretly cutting a channel from the Protestant River to the Roman Sea; and the prospect now is, that much of those waters will be diverted from their wonted course, and poured as a mighty libation into the lap of the Mother of Harlots.

We learn by the late arrival, that Dr. Pusey, in preaching a sermon before the Oxford University, vindicated the CELEBRATION OF MASS. This confirms the view we have long taken of the subject, and at which we have before strongly hinted. It is a "sign" worthy of notice that Dr. Pusey, one of the leading theologians of the established church of England, has been so arduously at work for years to turn the great current of Protestantism back to the church of Rome. Thus the little horn is making war and prevailing.

So bold and daring has been this last step of Dr. Pusey, that the Vice-Chancellor of the University has ordered the Doctor to be suspended from preaching for two years.

Dr. Pusey is said to have protested against this decision, and demanded a hearing before his judges.

While our Tabernacle has been repairing Brs. Teal, Johnson, and others, have been engaged in holding some meetings in various places.

We cut the following notice from the Evening Post, a daily paper published in this city. It shows the candor with which some men can treat a subject that is at variance with their own views. We regret that so few of the presses in our "land of the free"! have the moral courage to be candid and just on subjects that happen not to be ensconced under the wing of popular opinion.

"The misfortune which befel the great Miller Tent on Saturday, has awakened the active benevolence of many of our most respected citizens, who have determined that the Tent shall once more arise, and our citizens beneath the shelter of its shade hear the doctrines of Millerism fairly expounded. This is as it should be. We ought at all events to listen, and calmly and dispassionately balance in the mind, the arguments adduced in support of their peculiar points of doctrine.

All mankind do not think alike—nor reason alike—and it is difficult to ascertain whose opinion is correct, particularly on mysterious subjects connected with religion.

The professors of the Miller interpretation of the scriptures are evidently gentlemen well versed in the subject—thoroughly conversant with theology—have given deep study to this particular branch, and collected the opinions of the most learned commentators on scriptural prophecy. All these things cannot fail to render their lectures of peculiar and great interest."

We have received the first No. of a new paper entitled the "Coming of Christ," by E. Jacobs, of New York. It contains several valuable articles on the subject of Christ's Second Coming. The following are the publisher's terms:

"The terms of this paper are made easy, to correspond with the pecuniary embarrassments of the times; READ AND CIRCULATE being the only price that is asked. 6,000 copies may be had upon these terms. All orders directed to E. Jacobs, 123 Henry-street, N. Y., post paid, will meet with prompt attention. We make no promise ever to issue another number. If, however, it should fall into the hands of any of God's stewards, whom he may direct to aid in spreading this truth, so obnoxious to the world and worldly minded professors of religion, and funds should thus be forwarded for this purpose, we will promptly issue another number as soon as a sufficient amount is received. If a sufficient amount should not be received soon, what does come will be applied to publishing the Midnight Cry, or for any other purpose, as shall be directed.

E. JACOBS."

BROTHER CHARLES FITCH, whom we expected here some days since, has not yet arrived. We have received a letter from him, informing us that he has been detained by sickness; but as he was recovering when he wrote, we shall look for him the last of this week, to join us in our labors in this field.

A GREAT MISTAKE.—Those who are neither looking for nor loving the appearing of the Savior, seem to have supposed 1843 is the time when we should cease to look for the Lord. In this they greatly mistake. This is the year when we begin to look for the Lord. We believe that he will come this year, and shall look for him till he comes. A sailor about entering a foreign port, concludes he shall enter by a certain day. If he does not enter the day expected, he does not conclude there is no port ahead. That was only the day when he would begin to look, and would continue to look until the port was entered. So with those who are looking for the Lord: the time has arrived when he might be expected, when we have begun to hourly and continually expect him, and we shall look for his appearing from this hour, till the parting skies shall reveal him.—*Signs of the Times.*

Lectures commence in the Tent this evening—to continue three times each day for one or two weeks.

BROTHER MILLER'S HEALTH.

We have just received a line from the son of brother MILLER which gives us the pleasing intelligence that his father is rapidly recovering from his severe illness, and that there are good reasons to hope that he will soon be well again.

AN ILLUSTRATIVE ANECDOTE.

It is related that Galileo, who invented the telescope with which he observed the satellites of Jupiter, invited a man who was opposed to him to look through it, that he might observe Jupiter's moons. The man positively refused, saying, "If I should see them, how could I maintain my opinions which I have advanced against your philosophy?" This is the case with many. They will not look at the truth. They will not hear it, for fear that the arguments which they have framed will be destroyed, and they be obliged to give up their vicious indulgences.

The following, from the Daily Advertiser of this city, shows that the good citizens are resolved upon good order, to accomplish which, they have taken the matter into their own hands:

"DISTURBANCE OF RELIGIOUS MEETINGS.—Yesterday Alexander Foster was brought up on a charge of disturbing the Millerite meeting, at the Market, on Sunday. The disturbance consisted in throwing ink on one of the maps, containing the pictorial illustrations of the prophecies, as expounded by the Second Advent disciples. Foster was convicted, and sentenced by Justice Warner to three days' imprisonment in the county jail, and ten dollars fine.

SECOND ADVENT CAMP MEETING.

There will be a Second Advent Camp Meeting held in Sennet, (if time continue,) about six miles east of Auburn, about half a mile north of the Railroad, and one mile east of Sennet village, on the farm of Judge Sennet, in the grove called 'The Pine Woods.' To commence on Saturday, July 1st, and continue until July 11th.

All those that love the appearing of our Lord are requested to come and bring their tents with them; those that are not provided with tents, can be accommodated at the rate of \$1.50, per week, or 12½ cents per meal.

By order of the Committee,
June 12th, 1843. J. WRIGHT, Secretary.

A CHANGE AND MISTAKE.

The above meeting was first appointed to commence on the 24th of the present month, in the town of Cato, but has been changed to the 1st of July, and to the town of Sennet. Both the Signs of the Times and the Midnight Cry have made a mistake, in not omitting to publish the first notice of May 30th, on the receipt of the notice bearing date June 12th.

TOKENS.

IRELAND.—Some Roman Catholic Bishops are about to prepare a prayer for the safety of Daniel O'Connell.

The troops stationed in Ireland will amount in June to 25,000 men.

Almost every door in the city of Cork has chalked upon it, "Repeal or Blood!"

All the Irish forts, castles, and battlements have been inspected by a government engineer, and ordered to be repaired and placed in a state of perfect utility. Indeed, the preparations of government are such as would indicate that a civil war is not very far distant.

OUTRAGE.—Rev. Samuel Aaron, pastor of the Baptist church at Norristown, Pa., was assailed at that place by two men, Dr. McClenahan and his brother, armed with a cowskin, dirk and loaded pistols. They gave him about forty lashes, threatening to kill him if he made any resistance. The pretended provocation given, was in a temperance address delivered by Mr. A.

DURATION OF EARTHLY KINGDOMS.

THERE is one prominent peculiarity of the prophecy of Daniel which cannot fail of commanding the attention of every intelligent and thoughtful mind. It is most happily described by the prophet Isaiah, xxviii. 10, 13. *The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.* The prophecy, as a whole, may be looked upon as the different views of an extended scene, of which the first vision is the well-defined outline, while the grouping of the parties, and the expression of character, and the detail of objects, and place, and time, and catastrophe, are given in the after visions.

The first grand communication of prophetic light was expressly intended to unfold "what shall be in the latter days," and by connecting a succession of earthly kingdoms with the everlasting kingdom of God, time is connected with eternity, and of course the whole field of this world's history is comprehended in the first prophetic survey. The second vision contemplates the same ground, but with greater particularity in the description of some of the more important features of the scene. The kingdoms are the same. The fourth is here divided into "ten kingdoms." The catastrophe in this vision, though the same in its results, is not effected by *smiting*, but by "the burning flame." This brings us to the end, in which the ANCIENT OF DAYS SITS IN JUDGMENT—THE SON OF MAN COMES IN THE CLOUDS OF HEAVEN, "and there is given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. But perhaps the most

interesting subject of this vision, (it certainly was to Daniel,) is the "little horn"—the *abomination that maketh desolate*. Here is its first portrait, with the chronology of an important period of its history in a form which can hardly be perverted or mistaken, and which gives an almost infallible clue to the correct application of the portrait itself, and of the other prophetic periods which do not admit of a literal application.

The subsequent visions of Daniel, in a similar manner, fill up the first general outline, by unfolding new features of the field first contemplated, or by showing the relations of its more important parts to each other. The visions are, therefore, necessarily involved in each other; and no person can obtain a full and clear view of the great panorama described by the prophet, in all its parts, unless he has the several sketches of the prophetic pencil before his eye at the same time.

As instances that each succeeding view of the scene adds to the first or previous, and more general view, the following examples cannot fail of being at once recognised. In the first vision, the four kingdoms are referred to only in the most general manner; in the vision of the eighth chapter the second and third of these kingdoms are called by name—*Persia and Grecia*. In the second vision the division of Greece into four parts is expressed by the four heads and wings of the leopard; in the third, by the four horns of the goat. In the more literal description of the eleventh chapter, (v. 4—15,) the particular history of two of the more important of those divisions is given. In this chapter, indeed, the particulars of personal and family injury and revenge—of intrigue and diplomacy—of the mustering and marching of armies—of defeat and conquest, as they have since taken place in Persian, Grecian, Egyptian, Syrian and Roman history, are all portrayed by the prophetic hand. In

the first vision we are left merely to *infer* that the "kingdom of the God of heaven" is to be possessed at all, by the phrase "it shall not be left to other people." In the second vision it is repeatedly stated that "the saints of the Most High" are to possess it; but in the last and more literal description we are told that all "who are found written in the book," whether they "sleep in the dust of the earth," or "wait" among the living, "shall shine as the brightness of the firmament and as the stars forever and ever;" and the prophecy closes up with a particular promise to Daniel that he should partake of its rewards—"stand in his lot at the end of the days."

This feature of the prophecy is not confined to events; but is equally striking in reference to the times of the prophecy. We have not only the chronology of the whole vision from *Persia* down to the end, and of several other important events brought to view, with a double statement of the time when the end is to come, in the last chapter; but we have even the duration of the Saviour's ministry, noted exactly as it was fulfilled—"one week," which, according to the scriptural rule in the case, is seven years.

The vision of the eighth chapter is now to be considered, with which the ninth stands connected as a sort of appendix. It commences with the second of the four great kingdoms brought to view in the previous visions, as the first, Babylon, had nearly or quite run out its appointed time. Jer. xxv. 12.

This vision brings particularly to view the relation of the kingdoms of this world to the church and her inheritance, and the fate of the last of the four, (though other visions assure us that all the other kingdoms are to be destroyed at the same time,) in connection with the deliverance of the church and "the redemption of the purchased possession."

Dan. viii. 1, 2. In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Verses 3, 4.

Then I lifted up mine eyes, and saw, and behold, there stood before the river a RAM WHICH HAD TWO HORNS; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram PUSHING WESTWARD, AND NORTHWARD, AND SOUTHWARD; so that NO BEASTS MIGHT STAND BEFORE HIM, neither was there ANY THAT COULD DELIVER OUT OF HIS HAND; but he DID ACCORDING TO HIS WILL, AND BECAME GREAT.

Verses 5—8.

And as I was considering, behold, A HE-GOAT came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. THEREFORE THE HE-GOAT WAXED VERY GREAT.

Verses 8, 9.

And when he was strong, the great horn was broken; and for it came up FOUR NOTABLE ONES, toward the four winds of heaven. And out of one of them came forth A LITTLE HORN, WHICH WAXED EXCEEDING GREAT, toward the south, and toward the east, and toward the PLEASANT LAND.

R. MARR. The divisions of Greece were, Macedon, in the west; Thrace, in the north; Syria, in the east, and Egypt in the south,—marked in the diagram, M. T. S. E.

Verse 10.

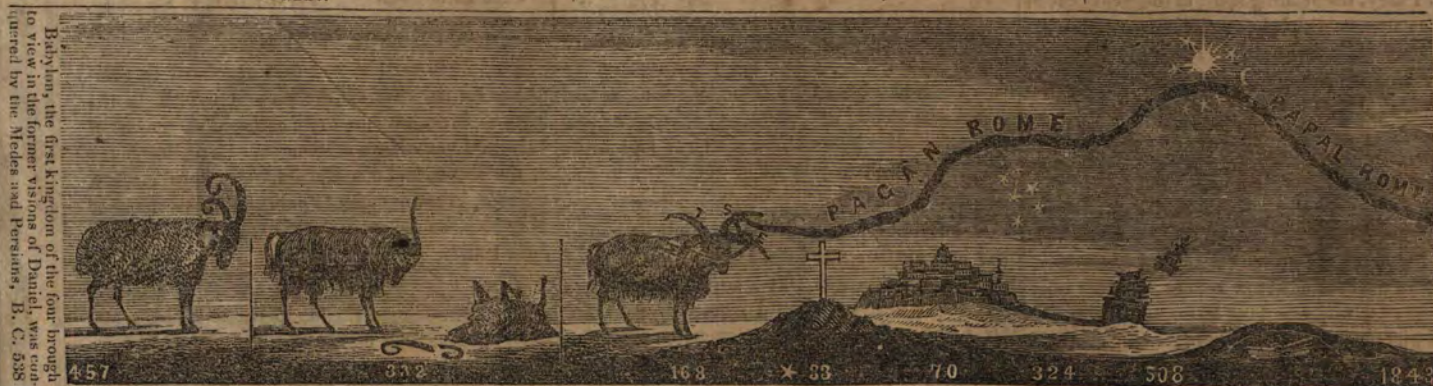
And it waxed great, even to the host of heaven; and it cast down SOME OF THE HOST, AND OF THE STARS, TO THE GROUND, and stamped upon them.

[Dan. ix. 26. And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.]

Verses 11, 12.

Yea, he magnified himself even to the PRINCE OF THE HOST, and by him the DAILY sacrifice was taken away, and the place of his SANCTUARY WAS CAST DOWN. And a host was given him against the DAILY sacrifice by reason of transgression, and IT CAST DOWN THE TRUTH TO THE GROUND; and it practised and prospered.

[Dan. xi. 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.]



12. Then I heard one saint speaking, and another saint said unto that certain saint which spake, HOW LONG SHALL BE THE VISION CONCERNING THE DAILY sacrifice, AND THE TRANSGRESSION OF DESOLATION, TO GIVE BOTH THE SANCTUARY AND THE HOST TO BE TRODDEN UNDER FOOT? 14. And he said unto me, UNTO TWO THOUSAND AND THREE HUNDRED DAYS: THEN SHALL THE SANCTUARY BE CLEANSED. 15. And it came to pass, when I, even I Daniel, HAD SEEN THE VISION, and sought for THE MEANING, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, GABRIEL, MAKE THIS MAN TO UNDERSTAND THE VISION. 17. So he came near where I stood; and when he came I was afraid, and fell upon my face; but he said, UNDERSTAND, O son of man, FOR AT THE TIME OF THE END SHALL BE THE VISION. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. 19. And he said, Behold, I will make thee know WHAT SHALL BE IN THE LAST END OF THE INDIGNATION; for AT THE TIME APPOINTED, THE END SHALL BE.

20. THE RAM which thou sawest having TWO HORNS are the kings of MEDIA and PERSIA.

21. And the rough GOAT is the king of GRECIA; and the great horn that is between his eyes, is the first king.

22. Now that being broken, whereas four stood up for it, FOUR KINGDOMS shall stand up out of the nation, but not in his power. 23. And in the latter time of their kingdom, when the transgressors are come to the full, A KING OF PIERCE COUNTENANCE, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; HE SHALL ALSO STAND UP AGAINST THE PRINCE OF PRINCES; BUT HE SHALL BE BROKEN WITHOUT HAND. 26. And the vision of the evening and the morning, which was told, is true; wherefore, shut thou up the vision, for it shall be for many days.

The first thing attempted in the interpretation of this vision, is to show that it extends to "THE END," (v. 17,) the exact meaning of which is explained to be "THE LAST END OF THE INDIGNATION," (v. 19,) and that "the vision," and the time given in it, terminate together,—*"AT THE TIME APPOINTED THE END SHALL BE."* (v. 19.) All this was said by Gabriel before a word was said about the historical emblems of the vision—the ram, goat, &c., evidently implying that these points were the most important to be understood. We will therefore consider them first.

What, then, is "the time appointed?" It must be the time mentioned in "the vision;" for it was "the meaning" of "the vision" Daniel sought, (v. 15.)—it was the vision Gabriel was sent to "make" him "understand," (v. 16,) and it was the vision Gabriel "came" to explain to him, (v. 17;) the time appointed, therefore, must be the time given in "the vision," or Daniel's prayer was answered with mocking, Gabriel forgot his commission, and directed his attention to something foreign from the matter to be attended to. No other time is given in the vision but the "2300 days," (v. 14,) and that this was specially designed to be communicated to Daniel is evident from this fact: when the question was asked, "How long the vision?" though it does not appear to have been proposed by Daniel, the answer is addressed to him,—*"And he said unto me,"* &c.

This, then, is "the time appointed," at the end of which "the vision" as re-ends,—*"the sanctuary shall then be cleansed,"*—"the last end of the indignation" come, and the power represented by the "little horn" "shall be broken without hand."

What are we to understand by the "cleansing the sanctuary?" To "understand" this correctly we must ascertain what is meant by "the sanctuary." The word sanctuary is used by the inspired writers in the following significations. 1. It is the name of a particular part of the temple. Heb. ix. 2. 2. The different apartments of the temple. Jer. li. 51. 3. The temple itself. 1 Chron. xxii. 19; xxviii. 10. 4. Places of worship generally, true or false. Amos vii. 9; Ezek. xxviii. 18; Dan. viii. 11. 5. Heaven is called the sanctuary. Ps. cii. 19. 6. The promised land. Ex. xv. 17; Ps. lxxviii. 54; Isa. lxiii. 18. 7. The tabernacle of God in the heavenly state. Ezek. xxxvii. 26, 28. These are the principal significations of the word sanctuary, in the word of God. According to which of these significations is the word to be understood in the text before us? I think the most obvious sense is that which points out the *promised land*; for it must be evident to every one that the sanctuary here spoken of must be capable of being "trodden under foot," and of being "cleansed," and, as I think we shall see, of being cleansed *at the coming of Christ and the resurrection of the righteous dead*. The text should also be understood in a sense that will harmonize with other cases in which the word is used by Daniel in particular, with the views of the other prophets, and the word of God generally.

The promised land, of which old Jerusalem was the metropolis, was given to Abraham, (Gen. xvii. 4—9,) and to his seed after him, for an EVERLASTING POSSESSION, in a covenant established with Abraham, and to be established with his seed after him in their generations. And this seed are thus to possess it as a peculiar inheritance when the promise to Abraham that he should be the heir of the habitable earth (kosmos) shall be realized.

There will be the "city which hath foundations, whose builder and maker is God," to which they have "looked" while "strangers and pilgrims on the earth." There "the king shall be seen in his beauty,"—"upon the throne of David, to order and to establish it with judgment and with justice, from henceforth even forever." "FOR THE LORD HATH CHOSEN ZION: he hath desired it for his habitation." "THIS IS MY REST FOREVER: HERE WILL I DWELL; for I have desired it." Ps. cxxxii. 13, 14. "This is the hill which God desireth to dwell in; yea, the LORD WILL DWELL IN IT FOREVER." Ps. lxxviii. 16. See also Ex. xv. 17, 18; Isa. lx. 13; Ezek. xxxvii. 24—28; Rev. xxii. 3. On this territory the great battle is to be fought, which will make an end at once of the desolator and the desolations. Isa. xiv. 24—27. See also xxix. 5—8; xxxi. 4, 5; xxxiv. 1—8; lxiii. 1—4; Joel iii. 9—16; Zech. xiv. 3; Rev. xvi. 13—16; xix. 11—21.

"Then shall the sanctuary be cleansed," "and the

host" of "the ransomed of the Lord," delivered from the power of death and the grave, and their oppressors on earth, "shall return and come with singing unto Zion; and everlasting joy shall be upon their head."

This cleansing is to take place at the last end of the indignation. A remark or two will show that this is to come at the time of Christ's coming to judge the world, to raise the righteous dead, and to enter upon his glorious and everlasting reign. If there were any doubt whether this indignation were God's general indignation against a guilty world, or against the wicked and unworthy occupants of His "heritage"—the promised land, it would make no difference as to the events which are to take place at the last end, or termination of it. In the most general sense it must bring the last manifestation of God's wrath against sinners, and that we know will not be till "the day of judgment and perdition of ungodly men."

But the indignation is evidently that which is so often spoken of by the prophets, which was poured out upon the covenant people of God on account of their sins, which first subjected them to the dominion of foreign masters, and afterwards removed them from the land of their fathers, to be fugitives among all nations. See Isa. v. 5—7, 13; x. 5, 6; xlii. 24, 25; Jer. vii. 17—34; ix. 13—16; Ezek. xxxvi. 17—19; Dan. ix. 7—12, 16.

Now we have the clearest proof that this condition of "the sanctuary"—"the holy mountain," which "the Lord hath chosen for his habitation to dwell in it forever;" and which without doubt is to be the location of "the city of the great King," "when the LORD OF HOSTS shall reign in MOUNT ZION, AND IN JERUSALEM, and before his ancients gloriously." "KING OVER ALL THE EARTH;" and which "the heirs" are "to possess as an everlasting inheritance," together with "the kingdom and dominion under the whole heaven,"—we have the clearest proof, I repeat, that this condition of the sanctuary is to terminate at the coming of Christ, and not till then. Daniel, in the 9th chapter, the appendix to the 8th, where he gives us the fate of "the city and sanctuary," says "for the overspreading of abominations he shall make it desolate, EVEN UNTIL THE CONSUMMATION." And also xii. 1—7, the accomplishment of the predicted "scattering of the power of the holy people"—in other words, the desolation, or "treading under foot," of the inheritance—is the point at which the "wonders" before stated are to "be finished." What are "these wonders?"

1. "At that time shall Michael stand up, the great Prince which standeth for the children of thy people." Michael is one of the names which is applied to Jesus Christ. It means, "Who is like God?" To "stand up," means, in this prophecy, to reign. xi. 2—4. The first of these wonders, then, is the reign of Jesus Christ; which is always stated to commence with the destruction of all earthly kingdoms. See Dan. vii. 9—14; Rev. xi. 15—18. When "He whose right it is" to reign takes the throne, his kingdom will be "all the earth;" and "the throne" of every usurper shall be "cast down," and their trouble shall come in one day, death and mourning and famine.

2. "And at that time thy people shall be delivered, every one that shall be found written in the book." There is no other "time" in which the "deliverance" of "people" is to be determined by referring to "the book," but in the judgment scene. Dan. vii. 10; Rev. xx. 12, 15; xxi. 27. The second of these wonders is, therefore, the judgment scene, which brings "trouble" to the wicked and deliverance to the righteous.

3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This is a clear statement that the resurrection, particularly of the righteous, will take place when the predicted scattering of the holy people is "accomplished." It takes place "at his (Christ's) coming." 1 Cor. xv. 23; 1 Thes. iv. 14—17. The third of "these wonders," therefore, is the resurrection.

4. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This can mean nothing less than the glorification of the righteous. Paul uses similar language in speaking on the same point. 1 Cor. xv. 41, 42. The Saviour uses very similar language in his parable of the tares

and wheat. Matt. xiii. 37—43. And he assures us that "at the end of this world" the righteous "shall shine forth as the sun in the kingdom of their Father."

Now "all these wonders" are to "be finished," "when he shall have accomplished to scatter the power of the holy people." The testimony of Christ, (Luke xxi. 24—27,) is equally clear, that the desolation of "the sanctuary, the holy mountain," is to end at his coming to judge the world, and to reign forever. "And Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED. And there shall be signs in the sun, &c. AND THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD with power and great glory." Here the coming of Christ is intimately connected with the fulfilment of the times of the Gentiles, the period during which Jerusalem shall be trodden under foot. Of course the whole country follows the condition of its capital. It must continue in this condition till Christ comes. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." Isa. xli. 1. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, that her warfare, (APPOINTED TIME, margin,) is accomplished, that her iniquity is pardoned: for she hath received at the Lord's hand double for all her sins." Isa. xl. 1. "For your shame you shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them." Isa. lxi. 7. See also Isa. lxvi. 13—16.

By "the sanctuary," then, I understand to be meant, "the place which the Lord made for himself to dwell in, the mountain of his inheritance,"—the land given to Abraham, "the land wherein he was a stranger, all the land of Canaan, for an everlasting possession;" of which he received, during his life, according to the apostle, (Acts vii. 5,) "none inheritance in it, no, not so much as to set his foot on;" for it was the "place which he should after receive for an inheritance." Heb. xi. 8.

In this sense Daniel seems to have used the word in the 9th chap. verse 17. He had just prayed, "O Lord, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain," &c., and continues in this verse, "Now, therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy sanctuary that is desolate." Can "Thy (God's) sanctuary" mean anything else here but "Jerusalem, thy holy mountain," the same as that to which Moses applies the word the first time it occurs in the Bible? Ex. xv. 17.

By the cleansing the sanctuary I understand to be meant, 1. Its purification from the wicked agents of its desolation, and, 2. The removal of the curse which is upon it, at the termination of its predicted desolation. Isa. i. 27, 28; xlix. 13—17, 19.

It may be asked, perhaps, how can this particular land be possessed in the eternal state? Will it survive the conflagration? To what extent the geological and geographical features of the earth will be affected, when "changed," or "melted" by the fire unto which it is reserved, we do not pretend to say. That it will exist in the same form in which it now exists, a globe, is evident from the fact that there is to be day and night, though "the city hath no need of the sun, neither of the moon, to shine in it;" (Rev. vii. 15; xx. 10;) and if it exist in its present form there must be the same diversities of latitude and longitude; and a portion of the new earth which corresponds with the latitude and longitude of the promised land in this old earth, may be selected for the location of the heavenly Jerusalem, "the city of the great King."

But from the repeated assurances that "the land promised to Abraham, Isaac and Jacob," "the mountains of Israel," "the holy mountain," "Mount Zion," &c. &c., are to be "possessed forever," "stand forever," "never to be removed," &c., we may suppose that some of the present features of the earth will survive the conflagration.

It may be asked again, Will not the process of cleansing—"the great battle," and "the burning flame," &c. require a long time for its accomplishment? We cannot tell how long a time it will require to complete the work; it may be but a few days, it may be as many years as the Israelites were in conquering the

Canaanites, after they entered the land—seven years; it may be more or less; but that it will be commenced suddenly, and by the personal interposition of the “King of kings and Lord of lords,” and that its commencement will be decisive upon the hopes of mankind, is clearly stated in the word of God. See Zeph. i. 18; Isa. lx. 22; 2 Thes. i. 7–10; Jude 14, 15.

The vision ends when the sanctuary is cleansed, (or justified, as the margin reads,) and the last end of the indignation comes, at the time appointed—THE END OF THE 2300 DAYS.

When does the period terminate? To determine that we must ascertain “the manner” in which it is to be understood, and when it began. It is sufficient to settle the question whether this period is to be understood literally or not, to know that 2300 days, literally, will not cover the history of the power which continued for the shortest time of any one in the vision—the “king” represented by “the great horn” of “the goat”—Alexander.

If anything more were needed, the fact that all who have attempted to apply it literally, have failed to do so, many of them confessing it unequivocally, puts it forever to rest. It must, therefore, be understood symbolically, as equal to 2300 years.

The commencement of this period is indicated to us in two ways. 1. By stating the condition of Persia, the first kingdom in the vision, represented by the ram, at the time in her history when the vision began.

What was the condition of Persia at the point contemplated in the vision? 1. “*I saw the ram pushing westward, northward and southward, so that no beast might stand before him.*” 2. “*Neither was there any that could deliver out of his hand.*” 3. “*But he did according to his will and became great.*”

This must denote a state of complete triumph over all opposing nations, and of course Persia must have been at the zenith of her power and prosperity at the time. The vision cannot commence at any point in her history after she had passed the zenith. When was Persia in such a condition? I know of no historian whose statements will allow us to begin this vision at a later period than the reign of Artaxerxes Longimanus. Though the Persians were successful in many of their expeditions after his reign, there certainly is nothing in their history to correspond with the representations of this vision.

Rollin, in speaking of the “vices which first caused the decline, and at last the ruin of the Persian empire,” says, “The death of Darius Codomanus, (B. C. 130,) may very justly be considered as the era, but not as the sole cause, of the destruction of the Persian Monarchy.” * * “We easily perceive that this decline was prepared at a great distance, and carried on to its end by visible steps which denoted a total ruin.” Vol. 1. pp. 543, 544. Harpers’ Edition.

The period of its decline is thus noted in the Encyclopedia Americana, Art. Persia: “Under Artaxerxes Longimanus, the Ahasuerus of the Scriptures, (until 425 B. C.), the first symptoms of decline became visible.” The period, then, must be commenced prior to 425 B. C. But Artaxerxes reigned from 464 to 425 B. C. In the third year, B. C. 461, he reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces; (seven more than there were in the time of Darius, Dan. vi. 1;) when he made a great feast unto all his princes and his servants; the power of Media and Persia, the nobles and princes of the provinces, being before him. Esther i. 1, 2.* But if the 2300 days, or years, had commenced earlier than the sixth of Artaxerxes, B. C. 458, they would have expired by this time. They must, necessarily, therefore, have commenced between the sixth and thirty-ninth year of Artaxerxes, a period of thirty-three years. How long before the close of his reign these “symptoms of decline appeared,” we are not exactly informed.

The seventh of Artaxerxes, 457 B. C., was distinguished by some of the most remarkable events in the history of his kingdom, or that of the Jews. On that year Esther became his wife and queen, in the place of Vashti, on which occasion “the king made a great feast,” and he made a release to the provinces,

* The reasons for supposing Artaxerxes Longimanus to have been the husband of Esther, may be found at length in Pridemur’s Connexions. See also Dr. Clarke’s Commentary, Pref. to Esther. Rollin declines the discussion of the point.

and gave gifts, according to the state of the king.” Esther ii. 16, 18.

On that year the famous decree mentioned Ezra vii. was issued in favor of the Jews.

And at that year must be dated the commencement of the seventy weeks of Daniel ix. And according to the vision and history of Persia before us, the 2300 days may begin there also.

2. But we have a more exact indication of the commencement of this period in the 9th chapter.

What are the reasons, it is frequently asked, for supposing the 8th and 9th chapters to be connected together, so that the latter is to be considered explanatory of the former? We answer,

1. That it must be, in the nature of the case, that the matters contemplated in the 9th chapter are included in the 8th, just as a part of a thing must be included in the whole. The vision of the 8th surveys the whole field from Persia to the end; the 9th, though its special burden is the 70 weeks, also reaches “even to the consummation.”

2. But the nature of the view taken in both cases points out the special bearing of one upon the other. The vision of the 8th shows the particular relation of the kingdoms of this world to the church—the host, and her inheritance—the sanctuary.” This, with what is said of the time, character and results of the mission and death of Messiah, is also the whole burden of the 9th.

3. The great question of interest to Daniel in the vision of the 8th, was, as we have seen, “How long the treading under foot of the sanctuary and the host” was to continue! It was this also which led him to the acts—“to seek by prayer and supplications, with fasting, and sackcloth, and ashes”—which introduce the 9th, and which called forth the communications contained in it. Read chap. 9th, verse 3d to the end.

4. From all the circumstances of the mission of Gabriel, as recorded in the 9th chapter, it is plain that Daniel labored under some mistake in the case. “While he was speaking in prayer, Gabriel, being caused to fly swiftly, touched him and talked with him, and said unto him, O Daniel, I am now come forth to give thee skill and understanding.” And again, “I am come to show thee.” There must have been something that was not understood by Daniel, or Gabriel would not have been sent, on express, as it were, “to show” him about it. But what could have been Daniel’s mistake? It was not in supposing that the “70 years” predicted by “Jeremiah the prophet” had come nearly or quite to an end; no, that was understood. “I, Daniel, understood by books the number of the years.” v. 2. From Daniel’s prayer, and the course taken by Gabriel, the mistake seems to have been this: Daniel supposed that “to accomplish 70 years in the desolations of Jerusalem” would make an end of her desolations. Mark the words as they fell from his lips in prayer. After confessing the sins of the “kings, princes, fathers and all the people of the land,” and that “the curse poured upon them” by “the Lord their God,” was “righteous”—being also a fulfilment of “his words,” he proceeds—“I beseech thee, 1. Let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain.” 2. “Open thine eyes, and behold our desolations, and the city which is called by thy name.” 3. “And cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.”

4. “O Lord, hear, O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God.” Such importunity brought Gabriel from heaven,—not to tell him his prayer should be answered, but to show him that “the city and sanctuary” should be “destroyed,” and continue “desolate even until the consummation.” But why should Daniel make such a mistake? There does not appear to be anything in “the books” of Jeremiah, to which he refers, to warrant such an expectation. The most obvious reason which can be assigned is, that Daniel supposed that the vision of the 8th chapter, which brought to view the time when “the sanctuary should be cleansed, or justified,” run out at the same time with the 70 years of Jeremiah. This appears still further evident from the first attempt of Gabriel “to show” Daniel. “I am come forth to show thee; therefore understand the matter, and consider the vision.” How could he “give” him “skill and understanding,” and “show” him, by telling him to “consider the vision?” Daniel could not but see that the vision had not run out with the 70 years, and

of course there was no reason to expect the sanctuary to be cleansed, for it was to be “trodden under foot” until the vision should end. “Consider the vision!” Daniel. Has the ram—the kings of Media and Persia, been conquered by the rough goat—the king of Grecia? Has Greece, after being a unit, been divided into “four kingdoms?” And have these been followed by a “king of fierce countenance,” who was to arise “in the latter time of their kingdom—and who should “destroy wonderfully, and destroy the mighty and the holy people—stand up against the Prince of princes!” &c. CONSIDER THE VISION! So far is it from having run out, that “70 weeks (sevens) of the vision are determined, or cut off,* upon thy people, and thy holy city, to finish the transgression, and to make an end of sins, [fill up their iniquity by putting to death their Messiah, the event which shall] make reconciliation for iniquity, and bring in everlasting righteousness, [and by this also] to seal up the vision and prophecy, and to anoint the Most Holy.”

Now the point to be settled is, what “vision” did Gabriel refer to? It must be evident to all that he refers to what is stated in the 9th chapter, or to some previous vision. This must be admitted, or Gabriel spoke nonsense. If what is said in connection with the 70 weeks may, with any propriety, be considered a vision, it is, to say the least of it, quite singular that Gabriel should call Daniel to “consider and understand” a vision before it had been given. In all other cases the vision is first unfolded, and then, after special prayer for its meaning, in most cases, the interpretation is given; but in this case, that uniform and natural order is departed from, unless some other vision besides that in the 9th chapter, (supposing it to be a vision,) is the one intended by Gabriel. Well, what other vision could it be? Why, the one speaking to Daniel in the 9th chapter is “the man Gabriel, whom he had seen in the vision at the beginning,” but we have no account of his being seen in any other vision than that of the 8th chapter, verse 16; and there he is commanded to make Daniel understand the vision.

Here, then, is the same messenger, Gabriel, seen in the previous vision. His work is the same—to make Daniel “understand.” The manner of his address implies that he had come to finish up the work assigned him in that vision—to “show” Daniel its commencement, the only point before omitted. The words declare it. “Consider the vision,” Daniel, to “understand the matter.”

And, to put the last query in the case to rest, he adds,—“KNOW, THEREFORE, AND UNDERSTAND, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks”—69 weeks, “and he shall confirm the covenant with many for one week,” which added to the 69 make out the 70. This makes “the matter” plain. The 70 weeks are made a part of the 2300 days, or years, by telling us they are to be “cut off” from the vision referred to; and being a part of that period, they fix its commencement. For the 70 weeks cannot be cut off from the 2300 days, unless they were included in that period; and if cut off, they must be cut off so many weeks from the beginning of the period; and if cut off from the beginning, they must commence together. And from what we are told was to be done in the 70 weeks, they must have terminated at the death of Christ; and this settles the question that they are to be understood to express in days the number of years intended. There being 490 days in 70 weeks, we have only to go back that number of years from the death of Christ and we are brought necessarily to the year 457 B. C. † That year is the remarkable seventh year of Artaxerxes.

* A Hebrew scholar, of high reputation, makes the following remarks upon the word which is translated “determined,” in our version.—“The verb *chatak* (in the Niphil form, passive, *nechak*), is found only in Daniel ix. 24. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldee and Rabbinical usage must give us the true sense of the word; if we are guided by these, it has the single signification of CUTTING, OR CUTTING OFF. In the Chaldeo-Rabbinic Dictionary of Stockius, the word “*chatak*,” is thus defined:

“*Seidit, absedit, consedit, insedit, excidit*”—To cut, to cut away, to cut in pieces, to cut or engrave, to cut off.

Mercurius, in his “Thesaurus,” furnishes a specimen of Rabbinical usage in the phrase *chathak shelbasar*—“a piece of flesh,” or “a cut of flesh.” He translates the word as it occurs in Dan. ix. 24, by “*precisus est*”—WAS CUT OFF. In the literal version of Arins Montanus, it is translated “*decisa est*,”—WAS CUT OFF; in the marginal reading, which is grammatically correct, it is rendered by the plural, “*decisae sunt*”—were cut off.

In the Latin version of Junius and Tremellius, *nechak* is rendered “*decisae sunt*”—were cut off.

Again, in Theodotion’s Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by *querpachas*, “were cut off,” and in the Venetian copy by *reparas*, “have been cut.” The idea of cutting off is pursued in the Vulgate; where the phrase is “*abbreviate sunt*,” have been shortened.

Thus Chaldee and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the SINGLE SIGNIFICATION OF CUTTING OFF TO THIS VERB.

† The 70 weeks were closed up by the cutting off of Messiah, and the great transactions which were essential “to make reconciliation for iniquity, to bring in everlasting righteousness, and to anoint the

when the ram *did according to his will*. That is the year in which the decree of Ezra vii. was issued; and when, according to the plain declaration of the vision,—the undoubted testimony of history,—and the evident connection of the 8th and 9th chapters of Daniel, the 2300 years commenced, and of course they terminate in 1843.*

They make sure, "seal up," the vision; and they demonstrate "the manner" in which the whole period is to be reckoned. If the weeks are weeks, or sevens, of years, the days are of course to be understood in a corresponding manner. And you can no more cut 70 weeks of years from 2300 days literally, than you can cut 7 times 70 yards of broadcloth from 2300 inches of broadcloth.

5. From all these reasons, drawn from the most general character of the prophecy to the most minute particulars of the subject of the two chapters, we are assured of such a connection as we have supposed between them.

Again; without such a connection, one of the portions of the prophecy could not be understood, though an express command to "make" it understood was given; and the other is involved in the strangest difficulties.

We cannot therefore but regard the 9th chapter as a designed and indispensable appendix of the 8th chapter. As such, it gives the undoubted clue to the chronological period of the vision, both as to its commencement, and "the manner of time the spirit did signify" by that period. We also consider the exact fulfilment of the 70 weeks of the 9th chapter as a pledge that the whole period, which reaches to the end, will be as exactly verified at the time appointed.

HISTORY.

Having dwelt so long upon the chronological bearings of this vision, and the events which are to come at its termination, but little need be said upon its historical interpretation and application. No difficulties exist here, except in the case of the "little horn," and some of his transactions; upon the meaning of the ram, he-goat, or the four horns which came up in place of the great horn, there is no difference of opinion. Upon the meaning of the little horn, &c., I believe our opposers have become united in applying it to Antiochus Epiphanes. The absurdities of this application have been so often pointed out, not only since, but long before, the present agitation of the subject began, that I shall not state them here.

The prophecy gives us, 1st. The origin of his prophetic career, v. 9 and 23. 2d. His character,—geographical, v. 9; political, v. 10, 11, 24; military, v. 23, 24, 25; and as a persecutor, v. 10, 24, 25. 3d. Some of the most noted of his operations are stated, v. 11, 12, 25, 65. And last, we have his fate, v. 25. Now, whatever may be denoted by this little horn, it is the only power brought to view after the division of Alexander's kingdom, down to the time when the sanctuary is to be cleansed, and the last end of the indignation comes; enough, one would think, to assure us that it never could apply to any single individual, for the last end of the indignation has not yet come, nor has the sanctuary been cleansed.

As this vision evidently harmonizes with the other visions of Daniel in its scope and design, this little horn must correspond with the fourth kingdom of the other visions, as the ram and he-goat do with the second and third, and the fourth kingdom must be Rome—Rome in its comprehensive character,—pagan and papal, a unit or divided.

1. Can it be said that Rome "came forth out of one" of the four divisions of Alexander's empire? The design of the prophecies is not to give a history of the nations of which they speak, in themselves considered, but in their relation to the cause and people of God. It is in this sense only, therefore, that the power intended by this little horn can be supposed to be referred to.

The first connection of the Jews and Romans was by the league mentioned in 1 Mac. 8th chap., which took place about B. C. 160 years.

The four divisions of Alexander's empire, according to Rollin, were, "Syria, Egypt, Macedon, and Thrace." Macedonia was conquered by Rome, and made a province of the empire, B. C. 168. Rollin, Book 20, Article 1, chap. 4. The remainder of Greece shared the same fate B. C. 146. By this it will be seen, that Rome superseded one of the four divisions of Alexander's empire, a few years before the time of its first connection with the Jews. Now, if this were all that could be said, it would be true that Rome "came forth out of one of them," in the same sense that the ten horns of the fourth beast of Dan. 7th came out of the fourth or Roman kingdom; not that they were not independent nations before, but on the conquest of Rome, and the possession of her territory, they were first brought (the greatest number at least) into an important relation to the church of God. But it is a fact, of which all historians on the subject are full, that Rome owed all for which she became distinguished, except, perhaps, her military prowess, to the conquest of Greece. "The emperors themselves, who could not go to Greece, brought Greece in a manner home to them, by receiving the most celebrated

philosophers into their palaces, in order to intrust them with the education of their children, and to improve themselves by their instruction." Rollin, Book 20, Art. 2, sec. 5.

"The conquest of Greece at once put them in possession of everything most rare, curious, or elegant." Guthrie, Int. Geog. p. 49. Their success in the conquest of Greece determined their future history as a nation, as it did their relation to the church of God. Thus it was that Rome arose out of one of the divisions of Greece, and also "in the latter time of their kingdom, when the transgressors had come to the full."

Egypt and Syria were the divisions of Greece which had exhibited the character of transgressors, in that form which always has, and always will, call forth the marked interposition of Divine justice; they were blasphemers of God, and persecutors of His cause and people. Rome was the instrument of their punishment.

2. Did Rome wax great geographically towards the south, the east, and the pleasant land? According to Worcester's Ancient Atlas, the Roman empire included all of northern Africa, from Thebes in Egypt to the 30th degree of north latitude on the Atlantic; the whole of Europe to the 60th degree; and all of Asia west of the Caspian sea, and north of the Euphrates, with "the pleasant land," Palestine. See Luke ii. 1.

3. Did Rome "wax great even to the host of heaven?" Was Rome the conqueror and persecutor the prophecy describes? These questions hardly need to be answered. Rome, in the person of the Pope, claimed to be "God's vicegerent upon earth."

Rome was mighty, but not by its own power; for, 1st. It "could have no power except it were given from above." It was an agent and instrument, like other great nations, to effect the work and will of God. Or, 2d. By its "craft and policy," and "dark sentences," it made the conquered nations the instruments of its own designs. See Rollin, Book 19, chap. 1, sec. 7. "By this means their authority gained strength daily, and prepared the nations for entire subjection." Her armies were the terror of the world. The Romans did "destroy the mighty and the holy people;" they "took away their place and nation." Rome "cast down the truth, with some of the host and the stars, to the ground." Rev. xii. 4. Rev. xvii. 6. See Book of Martyrs, or any church history.

Did Rome "stand up against the Prince of princes?" A Roman governor condemned him, and Roman soldiers nailed him to the cross, "and one of the soldiers with a spear pierced his side."

Did Rome "take away the daily (sacrifice), and cast down the place of his sanctuary?" and was there "a host given him against the daily (sacrifice) by reason of transgression?" If the Jewish worship were here intended, it is true of Rome. But the Jewish worship cannot be intended by the daily (sacrifice). Our reasons for this assertion are as follows:

1. The Jewish worship is never so called in the Bible. There would be as much propriety in calling it the yearly, monthly, weekly, evening, or morning sacrifice, as the daily sacrifice.

2. The phrase occurs, as a proper name, only in the book of Daniel; and in each of the five places in which it is found, the word "sacrifice" is in italics, implying that the original would not authorize its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage.

Can anything be done, then, to determine the application of that word? Have we any other source of light? I think we have. It is the principle of analogy, or comparison; "comparing spiritual things with spiritual."

The great subject of the vision, and to which the question of the vision refers, is the condition of the church and the chosen inheritance, "trodden under foot." Now, what agents are brought to view, in the most clear and striking representations of the word of God, as sustaining this relation to the church and the promised land? Daniel, in speaking of the city and sanctuary, chap. 9th, says, "For the overspreading of abominations, (plural,) he shall make it desolate even till the consummation." As this prophecy, so far as the agents are concerned, has become history, there can be no mistake about its meaning. The desolation was completed by Rome, to whom Christ undoubtedly refers, Luke xxi. 20, as one of the agents of the work; it has been perpetuated by Rome, pagan or papal, and the Mohammedans, till the present time.

Paganism and Popery are also brought to view, as the great organizations of depravity by which the church has been "trodden under foot." The little horn of Daniel 7th (Popery) is to "make war and prevail against the saints until the judgment;" the same power that Paul and John saw "destroyed by the brightness of Christ's coming."

There can be no doubt that Paul spoke of Pagan Rome and Popery in 2 Thess. ii., or that the former is "what withheld," that the latter "might be revealed in his time."

John is still more clear. The "great red dragon," Rev. xiii. 8, is the admitted symbol of Pagan Rome. After he and his angels had fought and prevailed not, v. 7, 8, still, determined to make war with the woman and her seed, 17, he gives his seat, and power, and great authority, unto the beast, (Popery,) xiii. 2; and the same world that worshipped the dragon, worships the beast also, 3, 4; also chap. xvii.

All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "daily," or continual, denotes Paganism.

By the different forms of Paganism,—which was the daily, or then existing abomination of Daniel's day, and the "transgression of desolation," Popery,—the sanctuary," (God's "heritage,") "and the host," (his church,) have been trodden

under foot "from the days of the kings of Assyria unto this day." Neh. ix. 32.

If anything were wanting to confirm our views of the little horn, the daily, &c., it is found in the exact agreement of history with the words of the prophecy.

Was paganism "taken away by" the Roman civil power? We present the following statement of the most important and well-known transactions in the history of the church and the world, which we believe to be intended by this prophecy. I refers to Constantine, the first Christian Emperor.

"A. D. 324. His first act of government was the despatch of an edict throughout the empire, exhorting his subjects to embrace Christianity." Croly, p. 55.

What can be meant by the "sanctuary" of paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies "the temple or asylum of all the gods." The "place" of its location is Rome. (Goodrich's Universal Hist., and Guthrie's Geog., p. 606.)

The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly "his sanctuary?" Was Rome, the city or place of the Pantheon, "cast down by" the authority of the state? Read the following well-known and remarkable facts of history:

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downwards and irretrievable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but of an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony." Croly, p. 207-8.

Was there a host given to the state or government of Rome "by reason of transgression?" And, if so, what transgression? We should suppose, at first sight, that, if a host was given against Paganism by reason of transgression, the transgression must be on the part of Paganism. What particular enormity could it be? What is the transgression which God has uniformly interposed to punish? Is it not brought to view in the following brief but frightful item of history?

"A. D. 303. The progress of the faith stirred up the last paroxysm of expiring Paganism. The sovereigns, Maximian and Galerius,—ferocious soldiers, and owing their elevation to the sword,—had already been secret persecutors in their camps and palaces. The superstition of the mother of Galerius; the insolence of the tyrant himself, inflated by recent Persian victory; the artifices of the priesthood, dreading the rapid extinction of their shrines; and the cold and infirm nature of Diocletian, perhaps alarmed at the growing multitude of the Christians,—had worked together, until the whole vengeance exploded in one burst of popular, kingly, and military persecution. The 23d of February of the year 303, the day of the festival of the terminalia, was appointed for leveling to the ground the principal church of Nicomedia, the imperial residence. On the next day, the General Decree of persecution was issued, commanding (1) the instant demolition of all the Christian places of worship; (2) the death of all who dared to worship; (3) the delivery of the Scriptures to be burned; (4) the confiscation of all property belonging to the churches; (5) the acceptance by the tribunals of every charge brought against a Christian, the refusal of every complaint brought by a Christian, and, finally, the exclusion of the whole body from the protection of the law." Croly, p. 209. See Fox' Book of Martyrs.

If ever the Almighty interposed to avenge the injuries of His people, might we not expect it in this case?

It only remains, then, to inquire whether Rome is reserved for such a fate as that contemplated for the little horn—"to be broken without hand." The fate of Rome may be learned by referring to the doom of the image—"broken to pieces by the stone cut out without hands;" "destroyed, and given to the burning flame!" Dan. vii.

Here, then, we have a most literal and exact fulfilment of every part of the prophecy of this little horn in the history of Rome; and it cannot be found,—it never has been found,—but in part, in the history of any other power!

We have room only to remark, that, of the period given for the desolation of the sanctuary,—the 2300 years,—the 70 weeks is both the seal of its truth, and the pledge of its fulfilment in 1843.

NOTE.—We have not room to explain the date of the change of the ecclesiastical character of Rome from Pagan to Papal. All the histories of the transition point us to A. D. 508 as the time when it took place. See Second Advent Manual

Most Holy; all of which were effected near the time—certainly in the same year—of the death of Christ.

In 70 weeks, or sevens, of years,

there are 490 years. The death of Christ took place A. D. 33. deduct 33

and we have 457 for the year B. C. when the 70 weeks must have begun.

* From 2300 years, the whole period, take 457, the year B. C. on which they began,

and A. D. 1843 is the year for their termination.

BLOW YE THE TRUMPET IN ZION; SOUND AN ALARM IN MY HOLY MOUNTAIN!

ANOTHER of the series of prophetic events by which we are brought down to the end of all earthly things, and to the setting up of the everlasting kingdom, is brought to view by the seven trumpets.

"The great leading features of Daniel's visions were the four great governments of antiquity, beginning with the Babylonian, and ending with the Roman, in its papal form. Not so, however, with John; he lived when three of these governments had passed away, and the fourth and last was in being, and in the height of its glory, as an universal monarchy. Under that government John was in banishment in the isle of Patmos, 'for the word of God, and the testimony of Jesus Christ.' Accordingly, instead of predicting the rise and triumph of either of those four great governments, it was his part to give the prophetic history of the fall of the last, and the various means by which

that great persecuting system should come to ruin." "The sounding of the seven trumpets I understand to shadow forth the instrumentalities by which the Roman empire was to be overthrown and subverted, and finally ruined."

For a full explanation of the whole series of trumpets, see Litch's Exposition, vol. 2, from which the above extracts are taken. Our present plan will allow us only to refer to the last three of them, and of course, if we can show you that the events of the 5th and 6th have taken place, it will follow that the former ones have been fulfilled also.

But first we wish to know what is to come at the end of the series. We have a double statement of the events which are then to take place. Their awfully important character is first intimated by the declaration of a mighty angel who comes down from heaven, on purpose, it would seem, to apprise the world, or at least the church, to look out for the change in her condition which is to be realized, by the events of the seventh and last trumpet. "And the angel which I saw stand

upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x. 5-7.

"The mystery of God," here referred to, is made more plain by the translation of the original text, as given by some of the best writers—"The mystery of God shall be finished according to the glad tidings which he hath declared," &c. &c. That to which the glad tidings, the gospel, under all its various forms, has pointed, is then to be realized. But the revelator makes it very plain by what he says of the sounding of the seventh angel, Rev. xi. 15-18. Here is a distinct statement of several very important particulars.

1. THE KINGDOMS OF THIS WORLD BECOME THE

KINGDOMS OF JESUS CHRIST, and HE BEGINS HIS GLORIOUS AND EVERLASTING "REIGN."

2. IT ANNOUNCES THE TIME OF THE DEAD THAT THEY SHOULD BE JUDGED.

3. THE TIME TO REWARD GOD'S SERVANTS, THE PROPHETS, &c., and

4. HIS WRATH IS COME, AND THE TIME TO DESTROY THEM THAT DESTROY THE EARTH.

There can be no doubt then of the events which are to come at the sounding of the seventh trumpet. Have we any reason to believe that the prophecy has all been filled up but these events? Let us see. We will go back to the fifth trumpet, chapter ix. 1-12.

It is generally agreed by commentators that the fifth and sixth trumpet give the prophetic history of Mahomedanism.

The manner in which these trumpets are introduced denote the afflicting character of the events of which they speak. They are thus announced by the celestial messenger, who acts the part of a herald in the case.

Rev. viii. 13.—And I beheld, and heard an angel flying through the midst of heaven, WITH A LOUD VOICE,



WOE!

WOE!!

WOE!!!

TO THE INHABITERS OF THE EARTH, BY REASON OF THE OTHER VOICES OF THE TRUMPET OF THE THREE ANGELS, WHICH ARE YET TO SOUND.

Rev. ix. 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.



A. D. 622.

2-4. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. ONE WOE IS PAST; and behold, there come two woes more hereafter.

5, 6. And to them it was given that they should not kill them, BUT THAT THEY SHOULD BE TORMENTED FIVE MONTHS; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.



July 27, 1299.

7-12. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and

men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. ONE WOE IS PAST; and behold, there come two woes more hereafter.

We have here several important particulars stated, a few only of which we shall be able to notice.

1st. The origin of Mahometanism.

The bottomless pit.

2d. Its character and effects.

And the sun and the air (Christianity) were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and

unto them was given power as the scorpions of the earth have power. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

3d. Their commission.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it

13-15. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God; saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, FOR TO SLAY THE THIRD PART OF MEN.



1449.

16-21. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Chap. xi. 14.

The second woe is past; and behold, THE THIRD WOE COMETH QUICKLY.

15. And the seventh angel sounded; and THERE WERE GREAT VOICES IN HEAVEN, saying,



THE KINGDOMS OF THIS WORLD

ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER.

16-18. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. AND THE NATIONS WERE ANGRY, and THY WRATH IS COME, and THE TIME OF THE DEAD, THAT THEY SHOULD BE JUDGED, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; AND SHOULDEST DESTROY THEM WHICH DESTROY THE EARTH.

Aug. 11, 1840.

they had breastplates as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails.

5th. The time of their operations under the king named.

And their power was to hurt men five months. And they had a king over them, which is the angel of

the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath its name Apollyon.

The date of the Hegira or flight of Mahomet, is A. D. 622. Abubeker, who succeeded Mahomet as the leader of the locust armies in 632, was the first Caliph. The government of the Caliphs continued till the thirteenth century. In the latter part of that century Othman united the Mahometan clans and provinces into one grand monarchy, since known as the Ottoman Empire. The first assault made upon the Greeks under this kingly form of Mahometan power, was, according to Gibbon, on the 27th July, 1299. It was under this form of power that the terrible mission of the Mahometans, during the period specified, was to be effected. Five months understood prophetically, 30 days to the month, would express 150 days, or years. Add 150 to 1299, it brings us to 1449.

"During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople."

"ONE WOE IS PAST, AND BEHOLD THERE COME TWO WOES MORE HEREAFTER."

The events of the sixth trumpet differ from those of the fifth in several important particulars.

1. Instead of an army of locusts from the smoke of the bottomless pit, four angels are summoned to the work of this woe.

2. Instead of tormenting, they slay the third part of men.

3. Their work is effected by different agencies.

4. The period assigned them is, "an hour, a day, a month, and a year."

This period, understood prophetically, or symbolically, would amount to three hundred ninety-one years and fifteen days.

A prophetic year, 360 days = 360 solar years.
A prophetic month, 30 days = 30 solar years.
A prophetic day, - - - = 1 solar year.

A prophetic hour, being a 24th part of a day, is equal to a 24th part of a prophetic year, or - - - 15 days.

This period amounts to - - 391 15
To which add 150 days or years, 150 - - -
Whole period of these trumpets, 541 y'rs 15 days.

Commencing, A. D. - - 1299 July 27 - - -
- - - - - 42
- - - - - 31

Brings us to - - - 1840 Aug. 11

Did the predicted, or implied, change in the Ottoman power then take place? In answering this question, let us inquire what the change was to be? It was not the destruction of the Mahometans or their empire. We should suppose at first sight that the change would place the Mahometan power and the Christian powers, as to their relation to each other, in a condition similar to that in which they stood prior to the commencement of the sixth trumpet, 1449.

"In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne with-

out the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign."

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."

"Judging from the manner of the commencement of the Ottoman supremacy in Constantinople, that it was a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish sultan, we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that at the end of the specified period, the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it."

Has such a change taken place? Hear the following testimony:

"First testimony.—The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald, for April, 1841, p. 160:—

"The power of Islamism is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahometan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

Second.—"The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says: 'We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the prestige that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. But have we done ought to restore strength to the Ottoman empire? WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.'

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the unceasing intervention of England and Russia."

Other testimony might be introduced, but this is sufficient.

When did this change take place? Everybody has heard of the troubles of the Turks by Mehemet Ali. The loss of the Sultan's army and fleet in 1839, involved him in such difficulties, that in 1840, England, Russia, Austria and Prussia, interposed

and proposed to put a stop to the operations of Mehemet.

A conference of these nations was held in London, July 15th, 1840; their ambassadors at Constantinople notified the Sultan of their intention, and he "accepted the intervention of the great powers." *Mentour Ottoman*. The Sheikh Effendi represented the "Sublime Porte" at this conference. The doings of that conference, and the anticipated result, were thus noticed at the time:

"The powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, in his part, evacuating all other parts of the Sultan's dominions now occupied by him, and retaining the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault."

This proposal of the Sultan and the great powers was forwarded to Mehemet by a government steamer, which left Constantinople, August 5th. As soon as this proposal was put into the hands of Mehemet, if he refused to comply with its terms of peace, the Sultan must withdraw from the contest, and leave Mehemet in the hands of the "great powers." If he accepted the terms, of course the Sultan would be a party in the settlement. THAT DOCUMENT WAS PUT INTO THE HANDS OF MEHEMET ON THE 11th AUGUST, 1840, AND HE REFUSED TO COMPLY WITH ITS TERMS. ON THE SAME DAY "A NOTE DELIVERED BY THE FOUR AMBASSADORS, IN ANSWER TO A QUESTION PUT TO THEM BY THE PORTE, (Sultan,) as to THE PLAN TO BE ADOPTED IN SUCH AN EVENT, simply states, that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise." Correspondent of Lond. Morn. Chron. at Constantinople.

Now, let us suppose a case, and ask a question.

"Imagine an ambitious politician at the southwest part of the Union. He draws around him the heterogeneous French, Spanish, and English population of Louisiana and Florida, and becomes their leader in rebellion against the general government. Our navy is manned and sent against him, but he captures it, and sets our armies at defiance. Our President is reduced to such extremity that he is compelled to accept the intervention of friendly powers. They, by their ambassadors at Washington, agree upon terms to be offered to the bold rebel. They tell him if he will give up the fleet he has captured, and withdraw his troops from the rest of the Union, they will give him Louisiana, to be held by him and his family forever, and Florida to be his during his life. The President agrees to these terms, with the further humiliating proviso that, if they are not accepted by the rebel, the friendly powers may take the matter into their own hands. After the messenger has left Washington, the President sends to the ambassadors of the friendly powers to know what is to be done, if the successful rebel refuses even this offer. The ambassadors answer, 'WE WILL TAKE CARE OF THAT.' Would not every one feel that the

independence of this country had departed?" Midnight Cry, Nov. 35, 1842.

From that time the power of "the Turks has been sinking lower and lower, with fearful velocity."

The exact agreement of events in the history of the Turks with the statement of the prophecy, has fixed in our mind the belief, that there is no mistake in the application of the trumpets, and that the period of the sixth terminated Aug. 11, 1840. The tenth chapter, and the eleventh to the thirteenth verse, may be regarded as a parenthesis in the regular series, in which the revelator gives a description of events which were to take place prior to, or at the same time with, the events of this trumpet. The earthquake mentioned, (xi. 13,) which undoubtedly refers to the French revolution, is included in the second woe. "THE SECOND WOE IS PAST; AND, BEHOLD, THE THIRD WOE COMETH QUICKLY."

"But is not the world to be converted when the seventh trumpet sounds?" If the conversion of the world would be a 'woe,' perhaps it will be converted. But we do not think that God would announce that as a woe. The other woe trumpets have, by their fulfilment, exhibited to the world those scenes which have associated all that is cruel and savage with the name of a Turk; and all that is brutal and blasphemous and infernal with the French revolution; and with such specimens of what is meant by the 'woe' in connection with these trumpets, what may we not expect when the woe that cometh quickly shall burst upon us? If to "destroy them that destroy the earth" means the conversion of the world, the world may then be converted. If that may take place which the word of God has repeatedly assured us never can take place this side of the judgment, the world may be converted.—No, reader,—that men should ever have supposed that the seventh trumpet announces the conversion of the world, is one of those cases that go to show how they have "turned away their ears from the truth, and have turned unto fables;" being ignorant of God's arrangement in the case, and going about to establish their own, they are looking for that which will never come!

We must be converted before that trumpet sounds, or we shall remain unconverted forever!

Then the judgment shall sit—the righteous dead arise, and with the righteous living receive their reward, and the wicked be destroyed, and the glorious and everlasting reign of Jesus Christ begin.

We have nothing, therefore, to look for, according to this portion of prophecy, but the events of the seventh trumpet—the third woe!

In the mouth of two or three witnesses shall every word be established. Here are three portions of prophecy, each of which carries us down to THE END: and by the clearest evidence from the history of the world, all the events of each series are past, except that great event to which all the others point; and to make known which, God has given us His "sure word." And while these portions of prophecy all declare that the end of all things is at hand—the signs foretold by Christ are all speaking as so many witnesses for the truth—and messengers of mercy to man to warn him to be ready; watch, therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the SON OF MAN.

Dark, brood the heavens o'er thee!

THE GLAD TIDINGS, OF THE KINGDOM AT HAND.

J. V. HIMES, Publisher.

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L. D. FLEMING, As't Editor

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MILLER'S REPLY TO STUART,

ON
PROPHETICAL INTERPRETATION, AND THE
DESIGNATIONS OF TIME IN DANIEL
AND JOHN.

IN A SERIES OF LETTERS TO
JOSHUA V. HIMES.

LETTER I.

DEAR BRO. HIMES:—I have read the book you sent me, "*Hints on the Interpretation of Prophecy, by M. Stuart.*" I find the writer, after an elaborate introduction, has divided the subject which he discusses into three distinct parts: 1st. "Occult or subtle sense of prophecy." 2. "Prophecy not intelligible until it is fulfilled." 3. "Designation of time in the prophecies." I have been pleased, edified, and instructed, by reading this work. I was pleased to see the Christian spirit in which, apparently, the book was wrote, so unlike Mr. Dowling; the "Puritan," or "Watchman," or any of the scurrility with which I have been assailed by a selfish priesthood, or a hireling press, that I must confess I felt a union of heart and soul, for the writer, which I rarely feel for any of our modern writers on theology. They are manifestly the most Christian, candid, and reasonable arguments that I have ever met with, from any source whatever; and if I have not the truth, as it respects time—for on the two first points we exactly agree—I would as readily yield the palm of victory to Moses Stuart, the writer of this book, as any man I have any knowledge of at this time. To be conquered by such a writer, would be an honor my vanity would almost covet: yet I dare not yield the truth of God's word to any man, nor for any consideration whatever, however glorious it might be in the sight of my fellow-men, or gratifying to an unbelieving multitude. One thing I ask, and that will I seek after. If truth compels me to disagree with this writer, whatever I may write, may it be done in the same spirit, as to me appears to possess the excellent writer of this little book before me.

On his first head or question, "Are there many occult passages in prophecy which are pregnant with a double meaning?" I answer, very few, and with the writer I agree, "that if such a principle be admitted, how is it possible to ascertain within what bounds it shall be confined." By this, I do not understand the writer to mean, that there are no types, nor analogies in the Bible, which types and analogies were once prophecies; for instance, the destruction of the old world by water, which was a prophecy in the days of Noah, is by our Saviour applied as a type, or an analogy of the destruction of the world by fire. Again, the travel of the children of Israel through the wilderness into the land of Canaan is applied unto us, by Paul, as a sample: if we conduct as they did, we shall meet with like judgments. Therefore I am perfectly agreed with the writer, that there is no double meaning to words in the prophecies of the Old and New Testament.

In his second part, as I have named it, "Prophecy not intelligible until it is fulfilled," I am pleased to see our views so perfectly harmonize. I say with the writer, if God has revealed any truth, that truth may be understood; but I would not say, neither do I understand the writer of this book to say, that men will all see the truth and know it, and in all ages of the world, and at all times. No, for if that were the case, we should have no need of this book which he has written to teach us how to understand prophecy. Although God may have revealed things plainly and intelligibly, yet it may by us be rejected, or clothed in a mantle of mysticism, and so hid for ages, for aught I can see, and then brought to light by the diligent application of some of his servants. Surely, the writer will not deny this, for his object in writing this book is, as he says, to do away with an error, that has for years become almost or quite universal. So, you can see, we are happily and clearly agreed on this point.

His next, and third part: "Designations of time in the prophecies." On this point, his rule, which he has laid down on page 65, is perfectly right, and must, I think, stand the test in all cases. "*Every passage of Scripture, or of any other book, is to be interpreted as bearing its plain, and primary, and literal sense, unless good reasons can be given why it should be figuratively (figuratively) understood.*"

Thus far I can agree with the learned author; but here I must stop: his rules of interpretation are good, his general remarks on the nature and manner of prophecy I admire; but when he comes to apply those rules, I see neither reason nor common sense in the application.

I shall not follow him through all his arguments and explanations; but shall select a few. And first, his views of the little horn, in Dan. vii. 7, 8, 20, 21—26, meaning Antiochus Epiphanes, are wholly without evidence; not even a color of testimony can be brought from the Scriptures to prove that point. Yet he asserts it as though no one ever doubted it: this proves that his reading on that point has been very limited.

This horn does not belong to the Grecian kingdom, nor is it one of the four into which Grecia was divided. See Dan. vii. 7: "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Now read the heavenly teacher. Daniel vii. 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." After Daniel had given the account of the Grecian kingdom in the sixth verse, he says he saw in his vision another beast, which is explained to mean the fourth kingdom upon earth. Is it possible to prove that a third can be the fourth? A third may have four heads, but it is the same beast still. Here we have another one, different from all other kingdoms that were before it. Where

was the wide difference between the Syrian and the other three kingdoms into which Alexander's was divided? All arose in the same manner, all made war on each other, and each in its turn succeeded in its warlike enterprises. Neither one of them was able to subdue all the other three. Yet Daniel tells us that "three of the first horns were plucked up by the roots," and by the little horn, which our author calls Antiochus. Again, this kingdom was to have ten kings when this little horn should rise up: for he is to rise after them, and among them, and subdue three of them. This, then, cannot, by any fair construction, be applied to Antiochus.

This little horn is to make war with the saints, and prevail against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. See verses 21, 22. What kingdom? See verses 26, 27: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." It is a "great kingdom," "under the whole heaven," and an "everlasting kingdom," and "all dominions shall obey him." Now if the Jews

saints, as our author tells us, according to their own showing, the Jews have not yet got the everlasting kingdom. See his own remarks, on page 139, on Acts i. 6, 7. And of course Antiochus is yet alive, making war, and prevailing against the Jews. No wonder our author complains against the English and American commentators; if he follows them, all their wisdom, and his too, is not able to extricate him from a very foolish dilemma. Let him apply this to the Roman kingdom, and all will be clear and natural.

We cannot avoid seeing, as I sincerely believe, that the kingdom which is given to the saints of the Most High at the destruction of the little horn, cannot be any kingdom possessed by the Jews at that time or at any time subsequent. If it is figurative, then the rules of our good brother will not apply—for it is not used in the 27th verse as a symbol or representation; but as an explanation of the 14th and 22d verses, by the heavenly visiter himself. See verse 16: "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."

Then by what stretch of imagination we can apply this little horn to Antiochus is to me ten times more mysterious than the occult sense, of which the writer so justly complains. Why not then make the application where it belongs, to the fourth or Roman kingdom, and the little horn to Antichrist making war against the true saints, until the glorious appearing of the great God (Ancient of days) and our Saviour Jesus Christ, in the clouds of heaven? Surely there can be no objection against this hypothesis, because all must admit that then, when Christ shall come the second time, he will come to receive unto

himself a kingdom which will be eternal. Luke xix. 15: "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Then will the saints possess the kingdom promised, James ii. 5: "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Why, I ask again, in the name of all that is dear in heaven or earth, cannot our teachers apply the prophecies of the Old Testament to the precious promises in the new? 1 Pet. i. 9-13: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here is a plain rule of the application of Old Testament prophecy. Why not follow it? Has God blinded the eyes of our seers and our teachers, so that they cannot see? Or have our sectarian quarrels produced a confusion in the ranks of our expositors of the word of God, so that truth has fallen in the streets, and but one left? In Daniel, 7th chapter, how plain do we trace the prophetic history of the world, from the days of Daniel to the day of the Son of man in the clouds of heaven, the judgment of the saints, and the everlasting kingdom of the glorified children of God. And yet this good man, this teacher in Israel, sees not a single ray of light this side of Antiochus, a Syrian king, who died 161 years before Christ was born. If Christ should come now, would he find faith on the earth? O God, have mercy, and open the eyes of our teachers! Again; he tells us, on pages 86 and 87, that the events predicted in the 11th chapter, from 21-45, and the whole of the 12th chapter, are to be referred, altogether, to Antiochus Epiphanes. This to me is still more unaccountable, how men of such erudition as Moses Stuart, can for a moment suppose that all the description given here, can or ought to be applied to one man. Yes; and that too, describing the events that were to happen to the people of God in the latter days, beginning with the fifth king of Persia and ending with a resurrection; Daniel x. 11 to xii. 4. I know that Moses Stuart has the authority of some of the expositors in the Roman Catholic church, for his understanding of these prophecies. He has given their sentiments in their own words, and I am afraid he has not been careful enough to compare their views with the word of God. They were too much interested in the conclusion, to be received by me without a careful examination. And if it can be shown that the prophecy fails to be fulfilled in Antiochus, in any one point, then the whole must fall. Matt. v. 17, 18: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Let us then examine the first verse of the 12th chapter,

"Then shall Michael stand up, the great prince which standeth for the children of thy people." When did this happen? If these expositors are right, "then" at the death of Antiochus or immediately afterwards, Michael stands up. Has any one been able to show satisfactorily who this is? I answer, no. "And there shall be a time of trouble such as never was since there was a nation, even to that same time." Was there a time of trouble after Antiochus's death? This is not tropical language; remember our rules. Can any man produce such a historical fact as to warrant this expression? Mr. S. tells us, page 92, "No wonder that the angel pronounced those of the pious and believing Jews to be blessed, who lived to see such a day of deliverance. The great enemy of their nation and their God had fallen; Judas Maccabaeus had become everywhere victorious; the sanctuary was now cleansed of its pollution, pure worship was restored, and the Hebrews had every prospect of independence." I will agree that the description given of these times by this writer, is highly wrought up, to meet another event in the prophecy under contemplation. Yet our time of trouble fails: "and at that time," in this time of trouble, "thy people shall be delivered, every one that shall be found written in the book." Who are these, and what book is this they are written in? Was this accomplished at that time? I answer, No. The author of this book dare not assert it, although he apparently wrought up our minds, by the glowing description which I have just quoted, to expect something very graphic; yet when he comes to the point, he slips over in perfect silence in this place, although he had before (page 88) acknowledged Daniel xii. 1-3 difficult to interpret. Why not then tell us what it does mean? But as it happens, to the glory of God, we are not dependent on Mr. Stuart to tell us; the angel himself has informed us. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

We must remember the rules given in this book of "Hints," &c. No tropical words where the sense is plain; no occult or double meaning in this passage. One of two things, then, must be true. Either the resurrection did take place in the time, times and a half, under Antiochus, and all the people of God, every one of them, whose names are written, or ever shall be written in the Lamb's book of life, did awake to everlasting life; or Antiochus is not the one designated in this prophecy, as Mr. S. says. Now which dilemma shall we take? I answer, I will choose to let Antiochus go, and take a resurrection to come, and I think our good Br. Stuart will do the same, if he is wise. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever."

This grand and sublime description cannot, without doing the utmost violence to tropical language, be applied to so barren and insignificant a circumstance as the Jews in their corrupt state, into which they were sunk, between the last of the prophets and the birth of the Messiah, being released from one petty tyrant to fall under others more severe within four or five years. See 1 Maccabees 7th and 9th chapters.

Common sense would forbid such a construction of this prophecy, and I am well satisfied, that with all Mr. Stuart's knowledge, he has not a clear knowledge of the history of the Jews at the time specified. This prophecy cannot have reference to Antiochus. The next verse shows that the book of Daniel was shut up and sealed until the time of the end. Mr. S. says, to the end of these troubles with Antiochus; but that

would be departing from his own rule, unless he can prove that the resurrection, which is immediately mentioned before, was fulfilled at that time, which he has not done. Then, I am at liberty to fix my own construction; and he tells us, plainly, that there cannot, with any propriety, be an occult or double meaning in prophecy. And when the Bible tells us that "those that sleep in the dust of the earth shall awake," and to "everlasting life" too, I cannot, to accommodate myself to any man's theory, call it *spiritual*, when I believe in a literal one to come. This I am satisfied is Br. S.'s rule. Neither can I apply the words in Daniel vii. 10-13, to a mystical sense, and in other places make the same words and sentiments literal, without a "thus saith the Lord." Therefore, when the angel tells Daniel that "those that sleep in the dust of the earth shall awake," and Christ tells me "the hour is coming when all that are in their graves shall hear his voice, and come forth," I cannot believe one a mystical and the other a literal sense, without any further cause being shown, than my, or another's anxiety to have Antiochus mean the little horn. Daniel vii. 8-25, and 11-12 chap. And if this view which Br. S. has given of these prophecies be true, then his principles of interpretation cannot be correct, without he allows himself, what he is not willing to grant to others, to depart from his own rules, where his own views require such a departure.

As it respects his exposition of times in Dan. 7 and 12, we shall reserve it for future remarks, and examine now into his views on Daniel 8th chapter, p. 93. He says, "One, and only one more period in the book of Daniel claims our present attention; this is in chapter viii. 14. In the vision seen by Daniel, as there related, one angel inquires of another, 'How long the sanctuary and the host were given to be trodden under foot?' The answer is, 'to two thousand three hundred days; then shall the sanctuary be cleansed.'"

Our teacher has made a very sad misstatement in stating his question, not by design, we cannot believe; for he is too good a man to mislead any one. True, my critical neighbor says, he discovers a trick or design in thus stating the question; but wherein? say I. Do you see he has enclosed the question in a single comma, showing that it is but partially stated, while he has enclosed the answer in double commas, showing it is all true? says my neighbor. No, No, said I, this is all jealousy. Mr. S. is too good a man to favor deception at all; it is an inadvertency; he will correct it in a moment when he sees it. The question is not "How long the sanctuary and host are given to be trodden under foot?" but it is, as Br. Stuart will acknowledge, "How long shall be the vision?" or as some translate it, "For how long time shall be the vision," "concerning the daily (or continual) sacrifice (or wicked) and transgression of desolation, to give both the sanctuary and host to be trodden under foot?" The answer must be according to the question, or one of these heavenly messengers must be in an error—either the one asking, or the one answering the question; and surely I dare not say either is wrong. Then the question resolves itself into the following particulars: "How long shall the ram push against Grecia, or westward, northward and southward; and the he-goat coming from the west, breaking the two horns of the ram, smiting him and casting him down to the ground, and stamping upon him, and then becoming very great; and he must be broken, and then four more rise up in his room, and they continue to be very wicked, notably so; and when they have accomplished their wickedness, then shall arise

another horn, which waxed exceeding great above all the horns before it, towards the south-east and north, it waxed great to the host of heaven, cast down the stars and stamped upon them, magnified himself in his heart, even to the prince of the host, and stood up against the Prince of princes, the Lord Jesus Christ, cast down the truth to the ground, and practised and prospered, until the Ancient of days came, and the Son of man comes in the clouds of heaven, and these will be broken without hand?

This last horn is the one which takes away the daily sacrifice, and places in the room of it, the abomination that maketh desolate, and is himself the desolator, and will only be destroyed at the consummation. See Daniel vii. 11, 26: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." ix. 27: "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." In this verse the same abominations are spoken of, as in Daniel viii. 13, and this sweeps away at one blow, Br. Stuart's exposition of the little horn being Antiochus; for no one can pretend that Antiochus lived after Christ; and yet we find the same desolator overspreading abominations until the consummation, and that determined is poured upon the desolator.

This too harmonizes with Christ's word as given by Matthew (xxiv. 15): "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;)" and if our Br. S. would divest himself entirely of his prepossessions for Antiochus, and not be continually harassed by that old spectre, he would at once see that the Scriptures harmonize, and would not have to resort to such ridiculous subterfuges as he has on pages 99 and 100, to do away the force of Christ's words.

He would also see the exact agreement between Daniel's little horn, (xi. 36,) "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done," and Paul's man of sin, (2 Thess. ii. 3, 4,) "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." "But there is but little hope for such men. Pride of opinion goes a great ways with men of his standing, and they are slaves to popular applause; and all you can say or write will do him no good, nor the class in which he moves,"—whispers Satan in my ear, while I am writing. Get behind me, Satan, say I. A man who writes with so good a spirit, and gives us such good rules, will see that it is all a fable about Antiochus being prophesied of anywhere in Daniel, except in chap. xi. 11, 12; and that from the 14th verse of the 11th chapter to the end of the 12th, all is a relation of the things which have been literally and will be fulfilled to the end of the gospel period; and the coming of Christ; and is all

concerning the fourth and last earthly kingdom in our world.

My limits will not allow me now to show that every word of Daniel xi. 14—45, has been literally fulfilled under the history of Rome, the fourth kingdom in Daniel's vision; and that that vision carries us to the end of all indignation, and to the consummation, when the body of this beast (Roman kingdom) is given to the burning flame. If then it can be shown that the history of Rome better fulfils the prophecy, and leaves no difficulty but what may be easily surmounted, why not leave the Antiochus system of explanation to its fate, with all its insurmountable difficulties, and take that which harmonizes with all Daniel's visions, the history of the world, and New Testament writers?

I shall now examine Mr. Stuart's remarks on the "designation of time," by his own rule.

1st. Time, as specified in Daniel viii. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." We have already examined the question, and find it does contain a history of the world, from the Medo-Persian kingdom to the end of indignation, when that which God hath determined shall be poured upon the desolator, or to the end of the transgression of desolation, which is the end of the Roman, or fourth kingdom in the world. Thus far the vision is as plain to my mind as the rays of the sun in its meridian splendor. The answer then is, "unto 2300 days;" but, says the critic, it is "evenings, mornings." No matter, all men seem to understand it *days*; for it is so translated in every language with which we are acquainted at the present day. Therefore this can never be made plainer, if this compound Hebrew word should be criticised upon until the judgment shall set. I am sick of this continual harping upon words. Our learned critics are worse on the waters of truth, than a school of sharks on the fishing banks of the north, and they have made more infidels in our world than all the heathen mythology in existence. What word in revelation has not been turned, twisted, racked, wrested, distorted, demolished, and annihilated by these voracious harpies in human shape, until the public have become so bewildered, they know not what to believe? "They have fouled the waters with their feet." I have always noticed where they tread, the religious spirit is at a low ebb; it becomes cold, formal and doubtful, at least. It is the mind of the Spirit we want, and God's word then becomes spirit and life unto us.

The words "*evenings, mornings*" convey to our mind the idea of days; thus this vision is 2300 days long, says the reader. Yes. But how can all this be? says the inquiring mind. Can three kingdoms rise up and become great; from a small people become a strong nation; conquer all the nations of the earth, and then in its turn be subdued and conquered by a kingdom still more fortunate, and so on through three successive kingdoms, and do this in little over six years? Impossible. But God has said it, and I must believe. Now the only difficulty is in time. How can this be? Very well, says the dear child of God, I remember me; God says I must "dig for the truth, as for hid treasure." I will go to work, and while I am digging, I will live by begging. Father in heaven, I believe it is thy word; but I do not understand it; shew me thy truth. I had rather have one humble prayer of this kind, with an English Bible in my hand, than all the Hebrew, Greek, and Latin Br. S. ever knew. The child then takes the word day, and compares spiritual things with spiritual, to find what his heavenly Father means by days in a figurative sense; for he is satisfied it cannot be literal. The first text he

lights upon is in Num. xiv. 34, "*each day for a year*." May this not be it? says the child. He takes hold of it by faith, carries it home, lays it up in his cell of sweets, richer than a lord, and again goes forth in search of more. He now lights upon Eze. iv. 6: "*I have appointed thee each day for a year*." He is now rich in very deed—two jewels in one cell. He does not stop to criticise like a Stuart, and query, and reason himself out of common sense and reason too; but Abraham-like, he believes, and lays up his treasure at home. I see, says the child, this use of days was so ordained by my Father in two cases, and two witnesses is enough: but I am not certain that I have a right to use these jewels in this place; I will go and beg, and dig again. In this excursion he lights on Daniel ix. 23—27: "Seventy weeks are determined upon thy people," &c. Seventy weeks of what? says the critic. I do not care a fig, says the believing child, whether you call it *days* or *years*; I know how long it was in fulfilling. How long? Exactly 490 years, from the decree given in the seventh year of Artaxerxes, 457 years before Christ, unto his death, 33 years after the birth of Christ, making exactly 490 years, or seventy sevens of years of the vision. But of what vision? says the critic. Why, says the child, it is the last vision Daniel had, in the 8th chapter. Are you certain of that? I am; it can refer to no other; and as the seventy weeks were a part of the vision, cut off from the vision, and did seal the vision and prophecy, I want no better evidence to show that these jewels which I have laid up, now have an application; for 490 years cannot be a part of six years, and of course the 2300 must be so many years; and if all the skeptics in Christendom, and the Stuarts in the habitable earth, should try to make me believe that the vision in the 8th chapter of Daniel was fulfilled under Antiochus Epiphanes, I could not do it. Thus would the believing child reason. This I know too by experience. But let me state this in another way. I find in the vision of Daniel things spoken of as the "abomination that maketh desolate." I find my Saviour mentioning the same thing, and showing that it would exist even forty years after his time. I cannot believe that he was mistaken, and the end of that same thing was two hundred years before. "For at the time appointed, the end shall be." But Br. S. may say that it was the end of the pollution of the sanctuary; but this cannot be true, for we learn that twenty years or more after the death of Antiochus, Simon, the high priest, drove out the heathen who had polluted the sanctuary and the holy place; 1 Maccab. xiv. 36. Also our Saviour found the temple a den of thieves; therefore it could not mean the end of pollution. These reasons, with more which can be and have been presented, are evidence strong that this vision could not have been fulfilled in six years. Then the conclusion is that days are used in a figurative sense.

Then I find, in the two cases above mentioned, they were used in that sense. Have we no right to compare Scripture with Scripture? Surely Br. S. is wise above what is written. 1 Cor. ii. 13: "But he that is spiritual judgeth all things, yet he himself is judged of no man."

The writer has admitted (page 76) that days in these two cases are symbols of years. Then why not use them so in Daniel and Revelation? Because God has not told us plainly here to so use them, says Br. S. But I say he has told us what is equal to it. He has given us definite time; he has told us what shall happen in that time. Common sense and a few years of experience show clearly it could not be, neither was it true, in a literal sense. Shall we charge our

heavenly Father with folly? No. Let us first take the precaution to be wise, compare Scripture with Scripture, as did Daniel, (ix. 2,) pray as did Daniel, (ix. 4—20.) It may be, after all, a symbol, methinks Daniel might have said. God revealed unto Belshazzar the end of his kingdom by a symbolic writing on the wall. Why not reveal unto us the end of all earthly kingdoms in symbolic language on the sacred wall of his word?

Do not start so, Br. S.; I am only reasoning from analogy, and perceive you have done the same, pages 137, 138. But let us pursue our analogy. When God revealed this to this proud and wicked monarch, he saw the fingers and symbolic writing, and was afraid; Daniel v. 7, 8: "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed in scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men; but they could not read the writing, nor make known the interpretation thereof." Now the analogy. God has revealed by symbolic language the end of the world; Luke xxi. 26: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." The world call on their D. D.'s, A. M.'s, Professors, Rev.'s, &c.—(Isa. xxi. 11: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?")—but they are all confused, no two of them can agree; some cry one thing and some another. We have seen the D. D.'s calling it all "moonshine;" the A. M.'s putting it off for "ages yet to come;" the professors throwing it all upon the back of Antiochus; the Rev.'s charging it all to old Jerusalem; and thus we are, "confusion worse confused."

But the analogy: Daniel viii. 13—26: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that is broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy

the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."

And now we will be as wise as Belshazzar; at least we will call in Daniel. Hear him. Daniel ix. 20—27: "And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." What do we learn from him? We learn that days are to be understood years in his prophecy; (not the historical parts of it;) for the seventy weeks were to seal up the vision and the prophecy, which it could not do, if the vision was only six years and a third in length; it would far exceed it. We see, in the 27th verse Daniel carries us far beyond the death of Christ, until the burning day, and destruction of the abomination that maketh desolate, or the desolator. Then this seventy weeks, for so it must be rendered, (Professor S. to the contrary notwithstanding,) is 490 years of the vision of Daniel viii. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Then if 490 years was a part of this symbolical hand-writing, showing the end of earthly kingdoms, and especially the end of mystical Babylon, I ask what night must she be slain? When will the kingdoms of this world be weighed in the balance of God's justice and be found wanting; be dashed to pieces like a potter's vessel, and carried away like the chaff of the summer's threshing-floor, and no place found for them?

But what does Daniel further tell us? See Daniel xii. 10—13: "Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacri-

fice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." "Many will be purified and made white." Was this done when Antiochus died? If so, then I cannot understand what being clothed in white means. But it is explained, Rev. xix. 7, 8: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." It is the marriage of the Lamb, which could not have been 164 years before Christ was born. "And tried." When is this? Let the apostle James tell us, (i. 12): "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "And the wicked shall do wickedly." So they were doing in Babylon, eating and drinking, and so they will be doing when Christ comes. Matt. xxiv. 48—51: "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." "And none of the wicked shall understand." So it was in Babylon. Daniel v. 15: "And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing." And so will it be in the end of the world. See Luke xxi. 35: "For as a snare shall it come on all them that dwell on the face of the whole earth." "But the wise shall understand." So it was when Babylon fell. Daniel v. 14: "I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom, is found in thee." And so will it be when mystical Babylon shall be destroyed by the brightness of Christ's coming. 1 Thess. v. 4. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 2 Thess. ii. 8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

You need not be alarmed for your rules, br. Stuart. I am only reasoning from analogy; and surely you will not deny me the same privilege you have so abundantly improved upon yourself. And now, my dear Br. Stuart, let me give you some two or three good pieces of advice, as part payment for those you have given me, and I will pay you the remainder anon.

1. Say not, God cannot symbolize time, when he reveals all other parts by symbols.
2. Never write a book against any man, until you have read him, and thoroughly understand him.
3. Say not in your heart Christ will not come in 1843, lest he come and find you sleeping.
4. Take 490 from 2300, and add the life of Christ, 33, and you will find the true sanctuary cleansed, of which the temple at Jerusalem was only a shadow.
5. Take away the veil of Judaism from before your face, and you will look for the better promise; as did Abraham. W. M.

(To be continued.)

LETTER II.

DEAR BROTHER HIMES:—I am aware, if the professor was the only person I expected to benefit by my remarks, I should not trouble myself to write nor others to read what I have to present. If it was only to gain the mastery over Professor Stuart, I am not so visionary as to suppose, that, in the eyes of the world, I could have the most distant prospect of succeeding. It is a well-known fact that the fashionable world do give to the men of letters what the ancients did to the priests of their idol gods—an implicit confidence in all they utter. The world, therefore, will laugh at my foolish daring, and my friends, if I have any, will stand aghast at my temerity in attacking this bearded lion in his den.

I have nothing, therefore, to expect from the world; and, if I fail, to hope for from my friends. One thing I ask, and that I shall expect to have, the prayers of all, that truth may triumph in the earth, and error be exposed, however plausible it may appear. I will not have it said in the great day, that truth had no advocates in this day of tribulation, for fear of men. Therefore, my whole strength and dependence being put in God, I will try, by his assistance, to undo the awful effects of the doctrine of peace and safety by this learned author.

And first, HIS VIEWS OF THE LITTLE HORN IN Daniel vii. 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." Page 83: "The first passage in Daniel vii. 25, is so clear as to leave no room for a reasonable doubt. In verse 24 for the rise of Antiochus Epiphanes is described; for the fourth beast in Daniel vii. 7, 8, 11, 19 to 26, as all must concede, is the divided Grecian dominion which succeeded the reign of Alexander the Great. From this dynasty springs Antiochus, verse 24, who is most graphically described, in verse 25, as one who shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time."

In this vision of Daniel's we have brought into view, by the representation of four great beasts, four great kingdoms. Daniel vii. 3: "And four great beasts came up from the sea, diverse from one another." Now read Daniel vii. 17: "These great beasts, which are four, are four kings, which shall arise out of the earth:" and verse 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down, and break it in pieces." Can it be possible that this learned man can call this fourth beast Antiochus? How can the Syrian kingdom be called "diverse from all kingdoms?" It arose in the same manner as the other three, out of Alexander's kingdom. Antiochus never added either of the other three kingdoms to his; although he calculated to unite Egypt with his own; yet the Romans prevented it. [Rol., Book 18, chap. 2, sec. 2.] "And shall devour the whole earth, and shall tread it down, and shall break it in pieces."

Thus far, it is very certain we cannot apply this prophecy to Antiochus; and the professor knows that not one jot or tittle of God's word will fail, and therefore he passed over this in perfect silence. Where was his *Bible exegesis* then? It is very certain that Antiochus never came up among ten kings, neither did he have

ten horns. If he, as the professor says, is the little horn of the fourth kingdom, then he must have come up among ten, and taken away three; this fact his *exegesis* treats in silence, and I say cannot be applied to Antiochus.

Again: Daniel says, verses 9, 10: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened;" and this too "in the lifetime of the little horn;" for verse 11—"I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame," declares his death. "I beheld even till this beast was slain:" this was not true according to the professor's own statement; for he says this beast died with the cholera, as the professor supposes. "His body destroyed." Herein, too, Daniel was mistaken, for Rollin says his body was carried to Antioch, his capital, "and given to the burning flame." It is all different from the history. How mistaken Daniel must have been!

But this is not all. What else did Daniel see take place? Verse 13: "I saw in the night visions, and, behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Can this be true? Can this all happen, and no history extant to give an account—not even a tradition? Can our author contrive something to get us out of this difficulty? What do you say to a "billine oracle," as in the case of Nero, and Antiochus rise up and defile the temple, when Matt. xxvi. 64—"Jesus saith unto him, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"—shall come to pass? Again: Dan. vii. 14: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Can this mean the Jews? Were they called "all people, nations, languages?" also, "an everlasting kingdom, which shall not pass away?" And yet in less than two hundred years it was taken away from the saints. Acts i. 6: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" I do not understand all these things. Why did not our good professor enlighten us? Why leave the whole of this chapter, from the 7th to the 27th verse, all in the dark?

Now, sir, we will tell you what the rational, independent class of people believe about this vision: they believe that Daniel was a historical prophet; that he has given us a history of four great monarchies, which carries us to the end of all earthly powers, in the last of which (the Roman) they believe has arisen a power, combining in one blasphemous head (the pope) two pretended powers, civil and ecclesiastical, which by craft rule over kings, and pretend to have the power of God. They believe that his power is to continue three and a half times, forty-two months, or 1260 days. They know this power has come; they have felt its effects; they have suffered under its laws; they have heard, and do hear, its great blasphemous words. In this you cannot deceive them.

They believe—for why should they not?—that

Daniel has, in his vision, numbered the time; and if we should understand it literally, they know that this power has already exercised the same, 360 times its literal number. Then what shall we do? Shall we carry it back on to Antiochus? No. Why not? Because it will not apply to him, without making things figurative which God has not made figurative, and thus involve ourselves in darkness, and doubts, and inconsistencies. What then? Let us examine and see if time is not used in a figurative sense. If so, all may be harmonized. They examine and find, according to the professor's own concessions, two places, Num. xiv. 34 and Ez. iv. 6, where a day was used as a figure of a year. They apply it then to Daniel, and first to the seventy weeks. It measures exactly. They now believe, for they remember that the seventy weeks were to seal up (prove, or make sure, as a man's will is made sure, when the seal of the court is affixed) the vision and prophecy. This is common sense, that all can understand. We need not go to the schools of criticism and skepticism to learn to "doubt," and "cavil," and "wrest" God's word, to understand it.

But why, say you, did not God reveal these things in a plain, literal sense? Let Christ answer. Matt. xi. 25: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Read the context: he is talking of the judgment day. Compare Luke x. 21; also Daniel xii. 10; 1 Thess. v. 3, 4. But has God in all cases revealed the time, having reference to the end of the world, in types and figures? I answer, yes. Why not then keep it from us? Because he has said, (Amos iii. 7,) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." And it is to be as it was in the days of Noah. Was it in a symbol, then? I answer, it was. See Gen. vi. 3: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years."

Now we suppose Noah began to preach that God would destroy the world in one hundred and twenty years. The professors, skeptics, and critics come around him and say, where is your proof? He refers them to the word of God, which I have quoted. "Ah," says the critic, "that does not say a word about drowning the world now; it only means that man's life shall be shortened to one hundred and twenty years." Noah replies to them as in Gen. vi. 7: "And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them." "O yes, we believe that: but God does not tell us how nor when, in this place." Then he declares God's purpose, verse 17: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." "Yes, we admit that: but he does not tell us when: not at least until he destroys the earth; as he himself has expressly declared: 'The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.' And we know God will not destroy the earth, until 'the seed of the woman shall bruise the serpent's head,' and that is not done yet. And another argument, too; the world is in its infancy yet—not all inhabited. And we know God told our first parents to go forth and multiply, and replenish the earth. This command is not fulfilled. No danger; we understand our duty. Do you think, Noah, we

can be scared by your humbugs? God has not revealed the time." Yet he did reveal it, as Professor Stuart now acknowledges. But if that scene was now to be acted over again, do you think he would own it? Never. It is now acting again, and he wants to have it revealed in plain terms.

When God sees best, for wise purposes, to reveal himself in parables, and dark sayings—Ps. lxxviii. 2: "I will open my mouth in a parable; I will utter dark sayings of old;" Luke viii. 10: "And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing, they might not understand."—we have no right to complain. The reason is obvious; if it had been revealed in plain terms, sinners would have more abused God's mercies; and if it had been revealed any plainer than it is, how could scoffers say, "Where is the promise of his coming?" and at the same time be in the church? God's word must and will be fulfilled. It is evident that he did mean we should know when it would be near, even at the door. Matt. xxiv. 33: "So likewise ye, when ye shall see all these things, know that it is near, even at the door." But it is just as evident that those who vainly imagine themselves to have the key of knowledge, and boast of their Hebrew, and Greek, and Scripture exegesis, will not understand Matt. xiii. 10–16, Mark iv. 33, 34, Luke xi. 52.

If, then, this fourth kingdom in Daniel vii. 7, &c., is the Roman empire, then the little horn can only apply to papacy, and the 1260 days in this vision, or "time, times, and a half," must be, of necessity, understood as symbolical days. We know that papacy has had "eyes like the eyes of man," more than three years and a half. But we may inquire what the eyes mean? I answer, they are like man's eyes. And what are man's eyes? Prov. xxvii. 20: "Hell and destruction are never full; so the eyes of man are never satisfied." Daniel had just told us about a "horn between two eyes," which we all agree means the man Alexander. The eyes of Alexander were upon the kingdoms of the earth; he could not be satisfied until he had conquered the whole world; and then wept because there was not another for him to conquer. So would this horn seek for, and not be satisfied, until it had obtained universal power over the earth. Herein we have a clue to know when this horn began; when the pope began to desire and to seek after universal power over the saints, or the church, as in verse 21: "I beheld, and the same horn made war with the saints, and prevailed against them." "And a mouth speaking great things." This is certainly as applicable to the pope as to any power ever known on earth, and has proved to a demonstration the prophecy of Daniel and of John to be of divine origin.

Then, from the 9th to the 14th verse, is a description of the judgment day, the second advent of Christ, the reward of the righteous in the glorified kingdom of God forever and ever. How could the professor pass over all this grand and sublime description of the judgment, the glorious scenes of the revelation of the Ancient of days, (the great God,) and the Son of man coming with the clouds of heaven, (Jesus Christ,) and receiving a kingdom which will be eternal? How could he treat all this with perfect silence? Surely his conscience must have felt a little sting. I ask every candid reader, where have we any clearer description of a judgment than here? If this passage does not describe the last judgment, then no man by the Bible can prove one. "The judgment was set, and the books were opened." Again: "Judgment was given to the saints of the Most High, and the

time came that the saints possessed the kingdom."

Is not this the kingdom spoken of in Matt. xxv. 34: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" Surely this is an eternal kingdom,—but the righteous into life eternal." And in Daniel it is an everlasting kingdom. "But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever;" 18th verse. Can it be possible that the Jews took possession of this kingdom in the days of Antiochus? Can there be two eternal kingdoms? I am convinced, that if our learned author understands Bible exegesis, and this is a sample of his explanation of Scripture, I shall forever have occasion to be thankful that I did not so learn to understand Christ.

Again, He says (page 86): "Another parallel passage to Dan vii. 25, which we have just examined, is Daniel xii. 7, where the same limitation occurs, and in connection (for this I cannot doubt) with the same individual, i. e. with Antiochus Epiphanes." What evidence has he brought that this time was limited to Antiochus? I answer, none; or at least none satisfactory to my mind. He asserts that Daniel xi. 21–45, and xii. wholly, are concerning Antiochus. All was fulfilled under this petty king of Syria, in about six years' time. This is an instruction of the angel Gabriel, who came to inform Daniel what should befall the people of God in the latter days; and the time appointed was long, so Daniel says, (x. 1, 14,) or for many days. It is very evident, by this expression of Daniel, that he did not even suppose that it would be accomplished in six years. And we do know that it was not. For instance, Daniel xii. 1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." At what time? At the time when Antiochus came to his end, the professor must say, to be consistent. "And there shall be a time of trouble, such as never was since there was nation even to that same time." What! At the time when "Judas Maccabeus had become everywhere victorious; the sanctuary was now cleansed of its pollution, pure worship was restored, and the Hebrews had every prospect of independence and happiness?" as says our learned professor, page 92. Surely that cannot be true; but let us hear more: "And at that time thy people shall be delivered, every one of them that shall be found written in the book." Is this to be understood of the Jews, and them only? Why say "every one written in the book?" What are they delivered from,—the tyrant's power and captivity, slavery and bondage? Short time of trouble, methinks; only three and a half years! If slaves in America could have been liberated every three and a half years, many human beings would have suffered much less misery. I ask what book is this spoken of? Surely one of those spoken of, Daniel vii. 10; and can mean no less than the Lamb's book of life. But the angel himself has told us who they are that were delivered, from what, and whence they are. Daniel xii. 2, 3: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

It is as evident as the light, to every unprejudiced mind, that the time of trouble here spoken of, is the destruction of the wicked at the coming of Christ, the deliverance of the saints, the resurrection from the grave unto immortality

and eternal life, and their glorified state in the kingdom of God. We cannot be mistaken concerning this. But let us see what the learned professor says on this point. Pages 87, 88. "The only difficult question that will arise here for the interpreter is, whether Dan. xii. 1–2 is to be interpreted so as to refer it to the troubles which Judea experienced shortly before the great victory under Judas Maccabeus, which ended in the restoration of liberty to the Hebrews, and also to the blessings consequent on their renewed liberty, thus making it parallel with Ezek. xxxvii. 1–14; or whether the passage looks forward to the Messianic (why not say Messiah's kingdom?) period and final resurrection. Into this question I cannot enter here; nor is it important to the object which I have in view." But I say it is important; for if this has a direct reference to the judgment day, then it harmonizes with the 7th chapter of Daniel, has a strong bearing on the question and answer in Daniel xii. 6, 7, and is a conclusive argument against the professor's supposition, that chap. xi. 21–45, and xii. are a prophecy fulfilled under or by Antiochus, and shows that "people and saints," spoken of in this prophecy, cannot apply to the Jews exclusively; but to all saints, whether Jews or Gentiles; and he has said there can be no double meaning in Scripture, and has admitted that this passage may apply to the resurrection, and has brought no proof that it can be applied to the time of Antiochus. I cannot see why, as an honest man, he ought not to yield the ground he has assumed. I have not time to go into the 11th chapter, and show that what he calls Antiochus is a prophetic history of the Roman kingdom, from the time of the "league" with the Jews to the end of the world.

But now let us examine his text. Daniel xii. 6, 7. The man standing upon the waters, clothed in linen, must be the Lord Jesus Christ, the same as is called Michael in verse 1. Compare Rev. x. 1–5. In both places it is the same person, and both represent the same time. In Daniel he designates the end of time by three and a half times, carrying us to the end of these wonders, i. e. the resurrection of the dead, and shows that the seven times twice three and a half (having given the other three and a half, chapter vii. 25) will be finished, as prophesied of in Levit. xxvi. 21–35; Dan. iv. 27–30; xxviii. 64. Jeremiah xv. 4–7; ix. 16; x. 21; Eze. xii. 10–16.

Many more texts might be brought to prove that the people of God were to be scattered and torn by the kingdoms of the world, until seven times of captivity should pass over them, and then his people would be delivered into the glorious liberty of the children of God. This doctrine is not only taught by prophecy; but is also made known in types and allegories; Deut. xv. 1; Jer. xxxiv. 8–14; Dan. iv. 25. Also Col. ii. 16, 17. I know our learned professor and his coadjutors will laugh and sport at the idea of types and allegories; but it is their turn to laugh now, and mine to weep and mourn; but soon God will laugh at their calamity, and mock when their fear cometh. It must be so, or the allegory would not hold good. Dan. iv. 6, 7. I have seen holy things turned to ridicule and reproach by these pretended servants of God. I expect them to employ ridicule where they cannot bring reason or truth. The people have, by their charity, raised up many a "viper" to sting them, their benefactors, when they have been nourished and warmed in the bosom of their benevolence. And when these dominators over the minds, and thoughts, and tongues of their fellow-men, have served their turn with us, they turn and call us poor, ignorant fanatics, who never ought to think or speak until we have

learned of them what their most excellent worshippers please to grant us, poor plebeians, to think or say. But, blessed be our heavenly Father, when we have passed the furnace of affliction, seven times hotter than it was wont to be heated, we shall come forth like gold seven times purified. When we shall have been seven years in bondage to the kings and kingdoms of this world, we shall come to the year of release; and when the great men of the earth shall be beating and bruising their fellow-beings, and promising themselves peace and safety a long while yet to come, and eating and drinking out of the vessels of the house of the Lord; then will be seen the fingers of a man's hand (what a feeble instrument!) writing on the walls of the now kingdoms of the earth, "*mene, mene, tekel*." That will be the period of the "end of these wonders," and not till that shall come. This must be evident to every Bible student who is humble enough to believe God's word.

You will ask me, where is my rule for understanding the word of God thus? I answer, Luke viii. 10; Mark iv. 10-13; 1 Cor. x. 6, 11; 2 Peter ii. 1-6. It is as plain that the time in Daniel xii. 7, 13, carries us to the resurrection, as any truth revealed in the word of God. And when we see our teachers of theology wresting these plain passages of Scripture from their obvious meaning, it is high time for the church to awake out of sleep, and an evident token that God's righteous judgment is at the door; and soon the angel will lift his hand and swear that "time shall be no longer," and the mystery of God shall be finished as he hath declared to his servants, the prophets. Rev. x. 7.

"And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Can it be in the power of a sane mind to believe that God did accomplish and finish the scattering of the Jews in the days of Antiochus? They were scattered by the Romans 270 years afterwards, and have never been a collected people since. It is self-evident that the scattering of the Jews, or *dashing* of them, as he is pleased to translate it, was not accomplished or finished then; and yet all these things were to be "*finished*." For myself, I believe the "*holy people*" in this text means the Christian church, both Jews and Gentiles, who will all be gathered when the fulness of this time comes, and when the mystery of God is finished. Eph. i. 9, 10: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Also let the reader compare Eph. iii. 3-9 with Rev. x. 5-7, and Dan. xii. 7. If I am not very much deceived, no unprejudiced mind can be at a loss one moment where to apply this text. Suppose Professor Stuart had been a believing Jew, and lived in the time of Antiochus, and had been of the same mind he is now, or says he is, and one of his brother Jews had come along and prophesied or preached that the Jews were to be a scattered and a peeled people, *dashed* and scattered among all nations, more than 2000 years, then to come; and suppose the professor had been then an expounder of the law and the prophets, and was called upon to explain this text as being then fulfilled, what would he say to his brother Jew, the prophet? He would say, as any man must say by him: "Sir, you are a false prophet; for God has told us plainly, in this very text, that when this three and a half years are fulfilled under which we are now groaning, then our scattering or *dashing* will be accomplished—yes, and finished too."

So says the word. Therefore do you keep away from my flock of Pharisees, for I do not want my people excited by your false, alarming doctrine. Do you not see that, at the end of 1335 days, Daniel will stand in his lot? And do you not see, sir, that his standing in his lot means the resurrection? Read the first three verses of this chapter. "Ah," says the prophet, "that does not mean the resurrection: but —" "But what?" says the professor. "O, I do not know—difficult to understand," says the prophet. "I see," says the professor, "you are a Sadducee: you do not understand either the Hebrew or the Chaldaic, or the exegesis of the Scriptures. How dare you prophesy evil of this nation, when God hath spoken peace after these days? I say you are a Sadducee; I will have no fellowship with you. You must not come into my synagogue." Would not this be the natural result of such a case? I leave it for the reader to judge.

Or if we suppose another case: that the professor was now in controversy with a Jew, a Sadducee, and was under the necessity of proving the doctrine of the resurrection by the Old Testament; would he not put into requisition this very text, and prove by the same a resurrection unto eternal life; and if he did not believe such plain and positive proofs as these texts would be, would he not consider him a poor, blinded Sadducee? Let us be careful that our own mouths do not condemn us.

If these days can only end with the resurrection, it is impossible that these Scriptures can apply to Antiochus. And as the rules which he has given us in his Hints, are the same in substance, which I was forced to adopt more than twenty years ago, I cannot believe that Antiochus Epiphanes is even hinted at from Daniel xi. 14, to the end of the 12th chapter. And if the prophecy does not belong to Antiochus, then he must acknowledge that the little horn can apply only to the papal power; and must agree with nearly all protestant writers, that time, with nearly all protestant writers, that time, times and an half, are, together with the other numbers in this chapter, to be understood in a symbolical sense. And our question cannot be settled on any other basis so fair and conclusive as this, and with me it is a matter of unshaken faith.

And now, my kind reader, you must judge; and I hope, for the benefit of your own soul, you will judge righteously. I know brother Stuart has much on his side: he has talent, learning, popularity, public opinion, and the carnal heart to uphold him; he will have all the Catholics, all the Universalists, all the skeptics, three-fourths of the Orthodox, nearly all of other sects, Mormons not excepted. He will no doubt claim all the learning, and wisdom of the men of this age. But he has not compared Scripture with Scripture, nor has he all of the arguments on the subject; nor has he made all men feel so much peace and safety as he desired. Men's hearts are yet failing them for fear, and the midnight cry is yet being made. He may have made some few lay down their watch, and some scoffers to scoff louder; he may have some applause from the fearful and unbelieving: but he will hear dreadful imprecations in the day of retribution, if he is in an error. I hope, almost against hope, that he may see and renounce his errors, before it is forever too late.

Yours, in the truth, W. M.

LETTER III.

DEAR BR. HIMES:—My time has been so much taken up of late, I have not been able to

finish my remarks on Professor Stuart's "Hints on Prophecy." I will now examine him on Revelation.

His first argument is, that this prophecy was all, or nearly all, fulfilled at the destruction of Jerusalem, from the first chapter to the 21st verse of the 19th chapter. The main and only proof he has produced is from the texts, Rev. i. 1, 3, and xxii. 7, 12, 20,—"Behold, I come quickly;" and then says, page 106,—"The coming of Christ is the main subject of the book; so that the declaration here is, that what the book contains, will be speedily accomplished." Yet he has not come, as the professor implies in his remarks on pages 137, 138. And now I ask, what shadow of evidence has he produced, that the things here spoken of were accomplished at Jerusalem? When the main subject of the book is the coming of Christ, and that yet future, I see no common sense, at least, in such arguments; and if the coming of Christ is prophesied of, as he says, then the time which intervenes between the prophecy and his coming, would naturally be filled up, as in other cases in Old Testament prophecies, and in the twenty-fourth of Matthew.

Surely the writer must know that the evidence preponderates strongly in favor of this book being written more than twenty years after Jerusalem was destroyed, than that it is to be taken as mere hints, not worth minding. His effort to destroy the figurative meaning of time in this book is like the mountain in labor; for, 1st, on the text Rev. xi. 2,—"But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months,"—he has put this treading under foot of the holy city by the Gentiles, forty-two months, at the very time when the Jews held possession solely of the city of Jerusalem, until the last week of time which he has specified, which, after he had specified a number of weeks of fulfilling the specified in the prophecy. But never mind that; prophecy had better bend or break than Professor Stuart lose his popularity. And he has provided an armor for self-defence in this case; for he says, page 142,—"But let him who interprets these passages remember well that they are *poetry*." If this expression had come from any other quarter, standing in connexion as it does, in Professor S.'s book, the whole Christian world would cry out, Shame on such an author! But we live in a strange time; Bible can be changed to fiction, and fiction to reality.

Again; the professor, at the same time he calls Jerusalem the "*holy city*," has another event transpire in which Jerusalem is called "*spiritually Sodom and Egypt*." Here is a plain and palpable contradiction; and if a common man had made a blunder so visible and easy to be detected, the world would have called him in dotage, or insane. How inconsistent are the views of such writers as Professor S., at the same breath to call Jerusalem the holy city, and spiritually Sodom and Egypt! We know that the house of God and the city of Jerusalem had been made desolate by Jesus Christ more than thirty years before its destruction by the Romans. Matt. xxiii. 38: "Behold, your house is left unto you desolate." We know, again, if Jerusalem is meant by the "*holy city*," then the treading it down by the Gentiles is since its destruction, rather than before, and must continue to the end of the gospel dispensation. See Luke xxi. 24: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of

the Gentiles be fulfilled." Now see the inconsistency of this writer; the forty-two months, or three and a half years, Rev. xi. 2, is the time when the Romans besieged Jerusalem, and trod the holy city under foot, and persecuted the Jews, the holy people; when it is a well-known fact, that the Jews had possession of the city, and kept out the Romans during the time he has specified, except a few weeks, which he acknowledges is wanting to fill up the time. He then tries to prove that God is not very particular about time; if, in giving three and a half years, he comes within a few weeks, he does well!

Then, Rev. xi. 3, the 1260 days of the two witnesses prophesying, clothed in sackcloth, is at the same time. He intimates that these two witnesses are two Christians, who could not obey their Lord, and flee to Pella or the mountains, but staid in the city, and were persecuted by the Jews. In this he is very unfortunate, having neither history, common sense, nor the resurrection of Nero to help him out of his difficulty; for, if the reader will notice, it is Nero coming up out of the abyss, which, according to Professor S., is to make war with the two witnesses, Rev. xi. 7.—"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them;"—and, as he has no proof that Nero did come up out of the pit or abyss at the close of the siege of Jerusalem, his construction of this passage in Revelation must fall into the abyss of forgetfulness with his Nero, and remain only as a memento of the folly of our would-be great men, and the insanity of the wisdom of this world.

Again, the church in the wilderness, Rev. xii. 6—14: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand hundred and threescore days. And there war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." This was fulfilled at the siege of the city of Jerusalem. The Christians fleeing to the mountains is the church in the wilderness; but who is the dragon making war with the church? Not the Jews, for their persecution of the church ceased, as the professor says, when they left Jerusalem. Did the Romans cast out water as a flood, after those few Christians who fled from Jerusalem? There is no account of such a war. Verse 17: "And the dragon was wroth with the woman, and

went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." And the professor, instead of giving us facts on which to build his theory, is forced to bring in his vain and foolish traditions, and to suppose cases which history has not given, to give any color to his exposition of these texts; and when he has done all he can do, he evidently leaves himself and us in total darkness, and with this impression,—that Christ, who gave this revelation, and John, who wrote it, for fear of being prosecuted for treason, made use of old wives' fables to represent facts which were coming upon the earth, and which facts never did exist, nor ever will; for Nero's head never was healed nor ever will be, before the three and a half years, as he applies it, are fulfilled.

The reader must perceive that the beast in Rev. xiii. 3—5, is the beast with the deadly wound healed; and, according to Professor S., the forty-two months were all fulfilled before the beast (Nero) was wounded to death. Therefore, what the author of this new theory has said in his book concerning the forty-two months in this chapter, is too silly to need a serious reply. No man can, or will, for a moment believe his exposition of the text.

All that Professor Stuart can or will claim, if he is honest, will be, a cardinal's cap, as defender of the Roman faith, from the pope. His writings make strongly of Puseyism, and he seems to be opening the door to reconciliation to the mother church. I would therefore advise him to go home, and no longer deceive the public with his Protestant profession. If papacy is not the head healed, and is not the woman sitting on the scarlet-colored beast, then is the Roman Catholic church the only true church on earth.

As it respects the author's Messianic or Millennium day of which he speaks, pages 130—133, he has not pretended to bring a single proof from the Bible, neither can he bring any. He has blasphemously forbidden the Godhead, the lying love of Jesus, and the precious promises, to have anything but his millennium. He has told us that the close of this world will be a period of great prosperity and glory to the church, in plain contradiction to our Savior's own words, Matt. xiii. 40—42, xxiv. 38, 39. How inconsistent it is to suppose, that, after Christ has taken possession of the whole earth, after he has thoroughly purged his floor, conquered death and him that has the power of death, dashed the kingdoms of this world to pieces, and carried them away, that no place is found for them, set up a kingdom under the whole heaven, which shall fill the earth, and that an everlasting kingdom, the subjects to be the same forever, never given to another people, and his tabernacle to be with men, his dwelling with them, and they made kings and priests to God and Christ, and reign on the earth with him—then, after all this, these temporal millennium advocates say that the world is to be burned up, consumed, and annihilated! This, to me, is both inconsistent and absurd, taught neither by Scripture nor reason. I believe the world must be cleansed, purged from the curse, from sin and sinners, before Christ will take possession and set up his glorified kingdom on the earth. I believe this will be done by fire. As the earth was once destroyed by water, so it is reserved to be destroyed by fire, and in like manner. And this is to be when Christ shall descend from heaven in flaming fire; and then he will make all things new, a new heaven and new earth. Can it be supposed that God will annihilate all the material heavens and earth, and make an entirely new work? No, by no means; for if

this was the case, then man must be annihilated too; for man must be made new, for he is one of the things that is to inherit the new heaven and earth. Then, before the kingdom of God can be set up on the earth, the same must be made new, as man must be made new before he can be admitted into the kingdom of God; for flesh and blood, in this imperfect state, cannot inherit the kingdom of God. So must the earth be purified by fire; and every man's work must be tried, so as by fire. As the earth was once baptized by water, so it is reserved to be immersed in fire; and then the glory of God will be revealed, and all flesh shall see it together.

I am truly astonished at the ignorance of the word of God manifested by our great men. I find among our common citizens more common sense, intelligence, much more, than in the higher ranks of our learned men. Why is it so? I cannot tell, without the same cause exists now as did when Christ used the words of Isaiah. See Matt. xiii. 14, 15, Isa. vi. 9—11. I have come to this conclusion, that in nine cases out of ten our learned men have made the wisdom of this world their god, and they forget their dependence on God and his word; they learn to criticise, and cavil, but not to believe and obey.

There is one evidence which they all give. In all their writings not a particle of truth do they admit is furnished by second advent writers. No credit whatever; they oppose every sentiment, however plain, like the judgment, and coming of the Son of man in the clouds, and the kingdom given to him, Daniel vii. 9—14; or the resurrection, in Daniel xii. 2, 13. This is a strong evidence that the God of this world has blinded their eyes. Many of them are denying the resurrection of the body and a judgment day. These things are strong evidences that there is some blindness on their part, at least among common-sense minds. The learned class, as they call themselves, may puff each other, but this only serves to sink them lower in the minds of all honest thinking people. If Professor S. had only given his rules of interpretation, and there left his cause, he would have done much good; but when he comes to put in practice his own rules, he has shown his object to be, not to get truth, but to darken it by a multiplicity of words without knowledge. Now let any man read his explanation of the little horn in Daniel vii. 8, 11, 21—25, and if this writer has got the truth, then I will, and must, acknowledge, that there is no rule binding in the Scriptures; for a greater departure, from the plain, simple meaning of words was never seen.

Again, his explanation of Matt. xxiv. 15,—also of the wounded head healed in Rev. xiii. 3—7,—all these passages, with many more which might be shown, prove that the writer is hard pressed for arguments to support a theory of so feeble a texture that the illiterate and unlearned can demolish it at a blow.

Let the Professor beware, lest he puts into the hands of his enemies a weapon which will, if used against his orthodoxy, as he has used it against the figurative meaning of time, sweep his creed and church by the board. But in my mind, he has confirmed me more and more in the principle that God has, for wise purposes, revealed the end of the world by figures in a symbolical sense; and that for the very reason which Christ has given, Matt. xi. 25: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Therefore let us all be careful that we are ready, and no harm can befall us. WM. MILLER.

The Glad Tidings.

ROCHESTER, JULY 13, 1843.

BRO. HINES left this city last week for Boston, New York and Philadelphia, and does not expect to return to Rochester short of several weeks.

BRO. E. GUERNSEY, from New Haven College, has been laboring with much success for a short time past, at Johnson's Creek, and vicinity, Niagara county. Rev. Mr. MAXWELL, of that place, has become deeply interested in the subject of the Lord's near approach, and will, no doubt, exert a strong influence for the truth. He is from Scotland, and is, we learn, a man of piety and learning.

OUR MEETINGS IN ROCHESTER.

Since commencing our meetings in Talman's Hall, we have continued without interruption, and the interest has been constantly increasing. Bro. Fitch gave his last lecture on Tuesday evening last, to an overwhelming assembly, at the close of which nearly all present arose, expressing a desire to become the willing subjects of Christ's government. Brothers Barry, Canfield and Mansfield are yet with us, and meetings will be continued in the Hall over the Sabbath.

ENCOURAGING LETTER FROM C. FLINT.

BRO. HINES:—I enclose to you in this sheet TEN DOLLARS, to be appropriated in sustaining the "Midnight Cry," published in New York. I feel interested, that this excellent paper should be sustained until our blessed Lord shall appear in the clouds. I believe he will come in less than twelve months. I rejoice that your whole heart is in the Second Advent cause.

Attica, July 6 h, 1843.

BROTHER MILLER RECOVERING.

A letter from Mr. S. Miller, Post Master of Low Hampton, N. Y., dated July 10, says:

"Father is recovering fast from his illness. He was able to speak a part of the day yesterday, giving us an exposition of the second chapter of Joel. He will soon be able to be in the field again."

We would bespeak a visit from bro. Miller, as soon as any way practicable, to this section of our State. The interest here is becoming intense, and our efforts, we trust, will be crowned with much good. A visit from bro. Miller, now would be most timely. May the Lord direct in all things.

A REPLY TO PROFESSOR STEWART

Will be found in this day's paper, commencing on the first page, by WM. MILLER.

It is well understood that Prof. Stewart, of Andover, is one of the most learned theologians in America. When the agitation of the public mind spread like the heaving waves to that ancient Theological Institution, he felt called upon to rise and say to the moving elements, "Peace, be still!" He therefore published a book of 150 pages, called "Hints on the interpretation of Prophecy." In the preface he says: "It is time for the churches, in reference to the matters now before us, TO SEEK SOME REFUGE from THE TUMULTUOUS OCEAN on WHICH THEY HAVE OF LATE BEEN TOSSED. To those who long for a quiet harbor, a chart, which offers even any tolerable grounds of hope that the course toward such a haven is marked out, will not be unwelcome." In the first half of this book, he gives "Hints," most of which are valuable, but when he comes to the application of them to the book of Daniel and the Revelations, he plunges into

absurdities which his great learning very imperfectly conceals. It is an interesting sight to see a plain farmer, who studied his Bible in the intervals of his daily labor, so successfully showing up these glaring inconsistencies of the learned Professor. Mr. Miller had seen only the first edition of Prof. Stewart's book when he wrote.

THE VOICE OF ELIJAH.

We have received numbers 2 and 3 of a paper bearing the above title, published at Montreal, and devoted entirely to the proclamation of Christ's speedy coming. It is edited and published by R. HUTCHINSON.

BR. H. was educated in London, and is a man of piety and talents, (as we have learned by a personal friend of his) and, till lately, belonged to the Wesleyan Methodists. At their last Conference, he was requested to leave them or abandon the teaching of Christ's speedy coming. He chose to leave them, and against a torrent of opposition, is devoting his time, talents and property, to this glorious cause. May his hands be held up in this noble work. His paper is conducted with ability.

HONESTY IS A JEWEL.

Lemuel Austin, who had been attending the Miller meetings in this city, was found in the woods in Genesee county, a few days since, a maniac.—*Rochester Daily Democrat.*

Why did not the *Democrat* give its readers to understand that said Austin might have been "found" "a maniac" long before the "Miller meetings"? were commenced in Rochester? Although the *Democrat* did not say that the man was made a maniac by attending the Advent Lectures, yet such would be the inference, and such an impression was designed to be made. When will the press deserve the confidence of the people? Perhaps the *Democrat* would be profited by reading Rev. xxi. 8, and xxii. 15.

EXCITING ORDINATION.

At the ordination of eleven young men, a few days ago, by Bishop Onderdonk, at St. Stephen's Church, in New York city, the Bishop, as is customary, requested that if there were any person or persons who had any objections to make, or knew ought against them, they would announce the same. Objections were made by Rev. Hugh Smith, (of St. Peter's) against one of the candidates, Mr. Carey, in consequence of his Romanism. The Rev. Mr. Anthon, of St. Mark's Church, objected on the same ground. But the Bishop remarked that Mr. Carey had been examined on the charge preferred, and he believed it to be unfounded; and he therefore proceeded to ordain all the candidates, at which Messrs. Smith and Anthon both left the church. It is possible that Mr. Carey is not alone in his partiality for Romanism! We live in strange times.

THE OTTOMAN EMPIRE.

In corroboration of the sentiments advocated in a long article in last week's paper, on the departure of Ottoman supremacy, we add the following, of very recent date. Notwithstanding the Ottoman power could once set all Europe at defiance, look at its condition now. It is treated as the servile vassal of Russia, and not permitted to exhibit the appearance of independence in the management of affairs in its acknowledged provinces. The following statement of facts we copy from the *Commercial Advertiser* of June 3:

"The inhabitants of Servia, a Turkish province, being dissatisfied with their local prince, or governor, effected his removal or resignation, and elected for themselves another. The Sultan, aware of his weakness, approved of their choice; but not so the Emperor of Russia. There was too much repub-

licanism in the whole matter to suit him. He ORDERED THE SULTAN TO ANNUL THE PROCEEDINGS. The Sultan refused for a time, but at length yielded, though with no very good grace."

A foreign paper, quoted by the *Tribune*, remarks upon the Czar's demand in a style which exhibits a wide contrast between the present and former condition of Turkey:

"Had it been addressed to a Grand Seigneur before Turkey had been dismembered, oppressed, and half smothered by Christian intervention, mediation, injurious kindness, and destructive support, the reply of the Sultan to such a communication would have been made with the scimitar, and not with the pen."

"The Emperor's letter is crammed with monstrous pretensions, improper language, mocking falsity, threatening demands, inconsistent with the independence of the Sultan and the good government of Servia, and utter disregard of the treaty of 13th July, 1841. The spirit of the Cross seems to have fled from St. Petersburg, and sought refuge in Constantinople; and the former fury of the Crescent to have penetrated into Christian councils."

Do we need any fuller proof that Ottoman supremacy has departed? The following extract from the *London Times* gives a further view of the weakness of the Sultan. While he is trampled upon by Russia, his authority is disregarded by his nominal subjects:

"A request to the Servian Governor to tender his resignation, in order to save the Sultan from further humiliation; but that Prince has addressed to the Sultan his declaration that he will neither abdicate nor dismiss his Ministers; that his election has been made in strict accordance with the usages of his country; that he and the Servian people are fully aware of the paternal intentions of the Porte, and that in submitting to Russia it has merely yielded to coercion; and that, as the Porte is not sufficiently strong to defend its own rights in Servia, and to protect the liberties of its faithful people, they will take this sacred duty upon themselves, and fight for their liberties so long as they have a man left."

DR. WEEKS, vs. DR. WEEKS.

OR THE MISTAKE OF WEEKSISM.

The entire effort of Dr. Weeks, in exposing the doctrine of Christ's *Speedy Coming*, seems to be directed to the purpose of unsettling and rendering apparently uncertain every thing connected with this stupendous subject. All the old landmarks are now by him disputed, and were the Dr. an opposer of Divine Revelation, we could more easily divine his conduct. He labors to unsettle every thing, but to establish nothing. He works hard, in a cloud of dust of his own raising, to demolish our superstition, but gives us nothing in the place of it. By the process he has adopted, he might just as well have multiplied "Miller's mistakes," to 150,000, as to 150! He not only contradicts Mr. Miller, but contradicts himself.

In No. 6, of his *Mistakes of Millerism*, he begins as follows:

"In my last number I pointed out some of the mistakes of Mr. Miller, in relation to the downfall of Paganism in the Roman empire. To make his prophetic periods end in 1848, it is necessary that paganism should fall in 508. But I showed by extracts from historians of undisputed authority, that paganism fell in the Roman empire, long before that time, there being no pagan emperor after Julian, who died in 363, and all the emperors who followed him being professed christians. After the governing power of the empire ceased to support paganism, and used its influence to support christianity, the Roman empire was no longer pagan."

In the same article he has given it as Miller's 140th mistake, that paganism did not cease till long after 508. He says:

"But the greatest mistake in relation to this matter is, to affirm that paganism ceased in 508. The Saxons in Britain, whom all reckon one of the ten

kingdoms, had the gospel first introduced among them in the year 597, and did not cease to have pagan kings till about 686. The Lombards in Italy were pagans till the year 585, and the gospel did not prevail in Hungary before 989."

1st. Paganism could not have ceased in 508 because it ceased long before that.

2d. Another mistake, paganism did not cease in 508 because it existed long after that. Such is the logic that grave and reverend doctors of divinity are obliged to use, to disprove that the coming of the Lord draweth nigh.

"DISTRESS OF NATIONS WITH PERPLEXITY."

Who can look out upon the attitude of the nations and not see the signal fulfilment of what our Lord said should be in the "last times?" The arrival of the Hibernia has brought news 16 days later from Europe. The news by this arrival is of considerable importance. The troubles in Ireland continue, and seem to be rapidly approaching a crisis. Wilmer and Smith's European Times of the 20th says:

"Matters have come to a crisis no less rapid than critical; but hitherto, beyond sending large bodies of troops to subdue any outbreak that may occur, the government has done nothing to arrest it. But it is clear, from the Ministers' tone, that their panacea the development of a few days will probably witness surrounded with difficulty, and requires to be handled with no ordinary tact. A false or an unfortunate move would end in upsetting the ministry, and, perhaps, convulsing the country. Great men rise with great occasions. It will be seen, ere long, whether England's Minister is equal to the emergency, not merely of making Ireland Pacific, but, what is of far more consequence as regards the welfare of the empire at large, rendering her contented. Various are the panaceas propounded for that purpose. Peel's choice will make or mar him as a statesman."

Troops have been poured into Ireland in great numbers. On the 12th, the force in Ireland amounted to six divisions of artillery, six regiments and a squadron of cavalry, and twelve battalions and twenty-two depots of infantry. An immense quantity of ammunition and military stores has been sent over, and a number of vessels of war are at the different seaports.

The Derry Standard of the 14th says:

"We have heard, on authority on which we feel disposed to place reliance, that the Government intended to apprehend O'Connell, and have him tried for high treason; and that their object in filling the country with troops is, to preserve the peace when such an occurrence may take place."

O'Connell has recently again left his headquarters at Dublin, to make a tour into the south-west, where he daily meets hundreds of thousands, who would face death at his nod. The sinews of war—the rent—come pouring in by thousands weekly: the best proof of the people being in earnest. He continues to be powerfully assisted by the priesthood.

SPAIN.

This unhappy country is again in a state of insurrection. Catalonia and other provinces are in arms, and troops which have been sent by the Regent Espartero against the insurgents, have abandoned his cause, and sided against him. The whole of the garrison at Barcelona had declared against Espartero, and the same may be said of the garrison of Tarragona. In Valencia, the Governor was killed in the affray, and his body dragged through the streets; and the constituted authorities are *hors du combat*. It is openly charged that French money, and Louis Philippe's desire to obtain the hand of the young Queen for one of his sons, and Queen Christina's intrigues, are at the bottom of

the opposition to Espartero, who has no French sympathies.

The state of Spain has seriously affected the French funds, and to some extent the English.

GREAT BRITAIN AND IRELAND.

The N. Y. Journal of Commerce lately published a letter from London, presenting a "bird's eye view" of affairs in the United Kingdom. The following paragraph does not present a very peaceable or flourishing aspect of things:

"This country presents, just now, a most extraordinary spectacle. Chartism has crumpled the jails of England—Scotland staggers under a religious dismemberment—Wales is at the mercy of organized predatory bands—Ireland is convulsed with a passive rebellion—and the United Kingdom, after all the tyrannical and oppressive schemes of the Cabinet to bolster up the revenue, is, on the year, in an awful deficit of two millions and a half sterling."

ROME VS. LOCUSTS.

Swarms of locusts have made their appearance in many parts of the Papal territory, and caused enormous devastation; and according to a letter from Alexandria, of the 24th ult., a large portion of Egypt has been ravaged by swarms of locusts.

The Augsburg Gazette quotes a letter from Rome, stating that swarms of grasshoppers had suddenly made their appearance in the country adjoining Pavia, and on the western coast, and laid the fields completely waste. Thence they extended their ravages to the plains of Campania. The means adopted for their destruction having proved unavailing, the Pope ordered processions and prayers in all the churches, to implore Divine protection against the scourge.

PUSEYISM AGAIN.

Our readers will not have forgotten the remarks we made last week, on the subject of "Puseyism," in which we referred to the Jesuitical scheme of Dr. Pusey. The following extract from the last foreign news by the Great Western, corroborates our suggestions, and shows in what light this subject is regarded by the Roman Catholic Church, and how heartily they rejoice at the prospect "now presented for the Roman Catholics to demolish that slender barrier (between Puseyism and the church of Rome) at once, and to restore this great country (England) to that Catholic union which is so exceedingly desirable" to the Romish church.

DR. PUSEY'S SERMON ON TRANSUBSTANTIATION CONDEMNED AS HERESY.—The Board of Directors notwithstanding a paragraph to the contrary, which appeared in the Times, and went out by the last packet, has condemned the sermon referred to them, without assigning any reasons, or specifying any particular passages or doctrines in it as erroneous; and they have suspended the Regius Professor of Hebrew from the office of preaching within the University for two years. Dr. Pusey earnestly requested to be furnished with a statement of the grounds of his condemnation; but this was refused. Dr. Pusey has protested against the decision. The affair has made a great sensation throughout the kingdom, and especially at Oxford. A number of the bachelors and professors of civil law memorialized the Vice-Chancellor for the grounds of the decision, but this request was also refused. In connection with the foregoing, the proceedings at the annual meeting of the "Catholic Institute," held in London, on Monday, Lord Camoys in the chair, present some disclosures which have excited no little astonishment. In the course of his address Lord Camoys said, look at the controversy now going on in the Established Church, especially at Oxford. (Cheers.) There was one Regius Professor (Dr. Pusey) just condemned and suspended for having advanced the doctrine of the real presence in the Eucharist; whilst another Regius Professor of the same university (Dr. Hampden) had been subjected to an action for damages for his maintenance of an entirely opposite doctrine. (Loud ironical cheers.) Now if the action should terminate against Dr. Hampden, he thought that the University of Oxford would

be in what the Americans were accustomed to call a "fix!" (Cheers and loud laughter.) He had heard at one of the meetings of that Institute, a hope expressed that they (the Catholics) might like to see that day when high mass would be celebrated in Westminster Abbey. (Tremendous cheering.) He knew not how probable such an event might be, but this they knew, that the doctrine of the mass had been preached in the Cathedral of the University of Oxford; (loud cheering) and it had been authoritatively declared, that if Dr. Pusey's sermon had not been condemned (as we understood the noble lord,) six or seven colleges of Oxford University were ready to have mass said directly. (Tremendous cheering and applause, in which the voice of a boy in the gallery was very distinctly audible.) There was indeed a very slender barrier between Puseyism and the church of Rome; and, oh! what a field was now presented for the Roman Catholics to demolish that slender barrier at once, and to restore this great country to that Catholic union, which was so exceedingly desirable! (Vociferous cheering.)

LETTER FROM I. R. GATES.

Br. I. R. GATES, writing from Plymouth, Luzerne county, Pa., says:

"My travels, during the last four weeks, have been confined to the interior of Pennsylvania, during which time I have given four courses of Lectures, which were attended with the blessing of God, and resulted in convincing some of the important and glorious truth of the speedy coming of the Lord.

"Distress, with perplexity—sure signs of the near approach of the Lord, reigns through the interior of this commonwealth. Money matters are in a very disordered state, and embarrassment abounds. There appears to be a plenty of the fruits of the earth, and yet thousands are suffering, and are almost upon the point of starvation. These things confirm me in the truth of God's word.

"I arrived in this place last Thursday evening, and commenced a course of Lectures in the Academy. Elder Wm. Lane dispenses the word of life to the church here. I was much disappointed in not finding him at home; he is on a journey to Cincinnati, Ohio. His place is supplied by Elder J. J. Harvey, during his absence, both of whom are strong in the faith of the speedy coming of the Lord. I find that both of these brethren are highly esteemed for their work sake. There has been an accession of some 300 or 400 members to the church here since last December, and quite a number of them are expecting to see their Savior at the expiration of Daniel's 2,300 days. I have had a good and comforting time since I came to this place.

"I expect to close my labors here this evening. To-morrow I intend, the Lord willing, to start for Lewisburg, a village situated on the west branch of the Susquehanna, where I intend to spend about one week.

"Do you inquire about my faith? I can say that it is unwavering. I never felt stronger. My desire is to give God the glory.

"Plymouth, July 4th, 1843."

LETTERS RECEIVED.

DURING THE WEEK ENDING JULY 13th.

POST MASTERS.

I. O. Fox, West Thompson, Conn., \$1.
O. H. Brooks, East Bethel, Vt. \$1.
H. McGraw, McGrawville, \$1.
A. G. Dauby, Utica, N. Y., \$1.
Wm. S. Miller, Low Hampton, \$1.

INDIVIDUALS.

Charles Friend, Canada West,
W. Hacking, Toronto, \$1.
Erastus Heath, Phelps, N. Y.
Wm. F. Church, Sardinia, Erie county, N. Y.
Samuel Fowle, Brockport, N. Y.
G. R. Pinney, Seneca Falls.
D. Plumb, Utica.
John T. Townsend, Reidsville, N. Y.
D. Crandall, Palmyra, N. Y.
J. Wilson, Portland, N. Y.
G. W. Peury, Sennet, N. Y.
C. Flint, Attica, \$10, acct. Midnight Cry.
Diantha Leonard, Springfield, Pa.

SINGULAR.

The following remarkable case, affords a solemn warning to all those who are blessed with their senses and the word of God. How appropriate to the present age are the words of the Savior, "Behold ye despisers and wonder and perish; for I work in your days, a work which ye shall in no wise believe though a man declare it unto you." Those who have their senses and the Bible have all the necessary warning, and will be called to account accordingly. They have no reason to expect that God will visit them as he has this deaf and dumb person. "The word that I speak shall judge you in that day."—*Christ*:

REVELATION TO A DEAF AND DUMB WOMAN.
DEAR BROTHER:

Permit me to notice a remarkable instance of the power of God, and the operations of his Spirit in communicating truth to a deaf and dumb woman in Pondville, Vt. This woman, who is more than sixty years old, from her birth has been deaf and dumb, and never having enjoyed the advantages of an asylum, she has never learned to read and converse, with the alphabet. Consequently her friends could make her understand but little that was passing in this world around her, and comparatively nothing in regard to the existence of a God, a Savior and Redeemer of mankind, a future state of happiness or misery, or any of the doctrines and duties of religion. But the Lord has been pleased to show her mercy, and communicate that instruction which all need, and which it was not in the power of her friends to give. About forty years ago, while upon her bed at night, and in her sleep, two shining ones, as she described them by signs stood before her. One held a trumpet, and the other a book, like the Bible, in his hand. They told her about God, and how she must love him. She saw Jesus Christ, and it was explained to her how he had suffered, and was the Savior of the world. It was told her that she was a sinner, and that she must repent and give her heart to Christ, and be baptized. She had a view of the city of the New Jerusalem, and of the devil and the pit of hell; and while she stood looking at the devil and those in torment, others were brought to be cast into the pit. Some of the persons she knew. She was instructed that all wicked persons that die in their sins go to this place, and all those that repented and loved God, went into the beautiful city. The minister that was to baptize her was pointed out to her—his dress and manner. It was told her that he would lay his hand upon her head, at the water, and pray.

This is a sketch of what was communicated by her, not at once, but at three or four different times, as related to me by her own sister, with whom she lives. She could make her sister, and those acquainted with her, understand that she had had a vision, and what she saw; but not understanding her gestures, I could talk with her but little.

She told her sister, at one time, the shining ones were coming again, and her sister requested that she would ask permission that she might see them. She did; but they replied, her sister had a book that told her all about these things, and that she could read

it; but that they were sent to her because she was deaf and dumb. This was the first time that she knew the Bible to be different from any other book that she saw in the house. A number of ministers who lived in the vicinity called to see her, but neither of these seemed to be the one described to baptize her. At last one came—a Baptist minister, I believe—a stranger in the place. As soon as she saw him, she appeared greatly elated with joy, and expressed, in her way, "that's the man." Her experience was told to the minister, and preparations were made the next Sabbath for her baptism. They had been careful to keep from the minister that it was told her he would lay his hand on her head when he prayed at the water. But when the time came, and the blessing of God was to be invoked, so it was; he turned and said to the audience, that he should lay his hand on the head of the candidate, that she might know he was praying for her.

She understands what it means when Christians meet to worship God, and expresses great satisfaction in meeting with them, though she cannot hear what they say.—When I commenced lecturing there, she did not understand what it meant. She saw the chart, and knew there was something new in the preaching. Her friends could inform her but little except the burning of the world and the wicked. This was entirely new to her, and at first she seemed to reject it, and expressed decided unbelief, but afterwards she was more calm, and manifested an interest to know about it. Soon, in a dream and vision, this subject was presented to her. She was made to believe that what I was preaching was true. The whole scene of the judgment, the burning of the world, the destruction of the wicked, and the resurrection of the saints, to meet the Lord in the air, passed before her. In the morning she was very happy, and acquainted her friends with what she had seen, to the joy of many, and astonishment of others.

I have thought proper to notice this instance, not because I think the word of God is not sufficient, and profitable, to direct in all ordinary cases, but to show the power and goodness of God in such instances where the circumstances seem to require it. Our God is a wonder-working God. And we ought to watch His operations that we may understand them, and give him the glory. And the more, "lest that come upon us which is spoken of by the prophets," of which the apostles told the Jews, "Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you."

S. C. CHANDLER.

The restoration of the Theocracy—the latent element of the elder revelation, the Law, is nevertheless the free and all-pervading element of the gospel. What a pity that with such a world before them, any of our writers, speakers, or brethren should eagerly pray that the Master would delay his coming, and the restoration of the Theocracy for a thousand years! May their prayers be thrown back unanswered.

[Carthage Evangelist.

WILLIAM MILLER AT HOME.

The writer of the following, having formerly been a resident in Washington county, while there on a visit last week, took occasion to call on Bro. Miller:

"I found him fast recovering. His health has improved much in three weeks. He is now able to walk about his house. He thinks he will soon visit his friends. His mind does not seem to be at all affected by his sickness. His faith is strong. The time has not yet arrived, to which he has been looking, for the event which is to come in the dispensation of the 'fulness of times,' though he thinks it can be but a few months distant.—He expresses deep sympathy for his fellow laborers, knowing that they have to contend with the powers of darkness, and a worldly minded church.

"His house is the Pilgrim's home. I had been there but a short time, when he manifested his hospitality by inquiring if my horse had been taken care of. We freely exchanged views on the prophecies, and conversed on the coming of our Lord.

"I said to him, that I had not seen that high wall around his farm that I had so often heard of. He said that Mr. Tilden who was present, would go with me to look for it. So we took a walk round the farm.—There is some common stone wall, like that on all other farms in the vicinity. The land being stony and uneven, it is as cheap as any other fencing. Though his farm does not bear the marks of neglect, I saw no recent improvements, except the common gate.—The buildings are in good condition, and every thing in order. It is worked by his sons—plain, industrious farmers—who support his family, and pay him a small sum yearly for his personal expenses. His house, like a number of others in the neighborhood, is a good two story house, with green blinds, the front and ends painted white. The furniture is plain, being all made for use, not for ornament. I saw nothing extravagant. In one room is a shoemaker's bench, used by one of his sons, who is a cripple.

"Bro. Miller occupies one of the lower front rooms, where he has his bed, a few common chairs, his old book case and clock. In the other room is a portrait, painted some twenty years ago; a large diagram of the vision of Daniel and John, painted on canvass, some like the miniature one in the last part of his book. The most elegant article in the house was a Bible, presented by a friend in Boston. The farm with the improvements are the product of a great many years of hard labor and economy. Every thing connected with it seems to indicate that he believes what he preaches. He worked on his farm, studied the Bible, became convinced of the truth, and then declared it, fearlessly, to his fellow men, (traveling, in most cases, at his own expense) and they have in return, said all manner of evil against him falsely.

"I have written the above, not to sound a trumpet, nor because the truth is responsible for the reputation of any of its advocates, but that the readers of the Glad Tidings, and all who are willing to know the truth, may have the means of contradicting the foolish falsehoods with which multitudes are willingly deceived. A. SPAULDING."

[NOTE.—In March, 1842, an article appeared in the Christian Review, published at Boston, entitled "Remarks on the Book of Daniel," extending through 46 pages of that Baptist Quarterly. It was written by the learned Prof. Chase, of the Newton Theological Institution. A commendatory notice soon after appeared in the Christian Watchman. To this, Bro. Hersey, a plain mechanic, belonging to the same denomination with the learned Prof., prepared an immediate reply, which first appeared in the Signs of the Times. We republish it because it shows the absurdity of some of the arguments now advanced by Messrs. Stuart, Dowling, Bellamy, Cookson, Perkins, Hatfield, and others. The reader will perceive, that the writer could not put forth his whole strength, as he was cramped both for want of room, and want of freedom given him to express his thoughts in the Watchman, for which his article was prepared.]

A BRIEF REVIEW OF REV. IRAH CHASE'S "REMARKS ON THE BOOK OF DANIEL." BY LEWIS HERSEY.

MESSRS. HIMES AND LITCH:—

These remarks were prepared for the Christian Watchman; but although Mr. Crowell admitted "C. P. R.'s" article extolling Dr. Chase's "Remarks" very highly, yet he was unwilling to publish mine, unless I would reduce them very much, and leave out many parts that he considered objectionable. I could not consent to this, and so offer them to you for your consideration.

In that paper of July 22d, over the initials "C. P. R.," the attention of its readers was called to the first article in the March No. of the Christian Review, entitled "Remarks on the Book of Daniel." With the recommendation of its correspondent I immediately complied. I had before given it a hasty reading, but now sat down to the perusal with earnest attention. But I did not get the satisfaction from it that "C. P. R." expressed in his first sentence. I fully agree with him in his second; in the main I agree with him in the third; but in the fourth I cannot, for I must say I think the "Remarks" are unworthy of the "talents and biblical learning of the highly respected theological professor;" and that "the candid reader will fail to perceive soundness of judgment, critical acumen, and devout reverence for divine truth, which might be expected from a ripe scholar, and an able interpreter of the sacred Scriptures." To the fifth, I have no particular objection: none to the sixth, except the word "happily," in the last line; none to the seventh; fully do I agree with him in the eighth; but in the last one, I cannot. I do indeed "thank the reverend author for this excellent model of courteous discussion," but I cannot agree that it is a "truly valuable contribution." Here, now, I take my leave of "C. P. R.," and with your indulgence I will proceed to state my objections to some of the sentiments in the "Remarks."

And now, in the outset, I will say I shall endeavor to be governed by the book of Daniel; for when we leave the inspired word and wander through the mazes of profane history, the opinions of the fathers, or even the more modern commentators, there is great danger of imbibing their errors imperceptibly; and then, turning back to the inspired word, look at it through a distorted medium; and so our wrong views are cherished and continued. But when we come up, with a praying heart, to the Standard of Truth, willing to see and believe all that that teaches, we are sure of getting the truth; and after finding it, the praying heart is still needed, to enable us to adopt it, and to relinquish all our preconceived opinions, however long they may have been entertained, or ardently cherished.

In Daniel ii. 28, it reads, "But there is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the latter days." I am afraid the professor did not keep this in mind as much as he should, in coming to the conclusion that he has, that all that was shown to Daniel, (except the seventy weeks,) was finished up and concluded with Antiochus, who died 164 years B. C.

As there is no dispute about the first and second empires, we will pass to the consideration of the third Dan. ii. 39, says: "And another third kingdom of brass, which shall bear rule over all the earth." Now turn to chapter viii. 21: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Mark these last two words. Now, look back to the 7th verse: "And I saw him come close unto the ram, and he was moved with choler against him, and he smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand." Now, if these quotations fail to prove that Grecia is the third kingdom, and that Alexander is only the first king, I might as well stop here; but believing that it will convince every praying, candid mind, I will proceed. Chap. ii. 40: "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces, and subleth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Chap. vii. 7: "After this, I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured, and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it:

and it had ten horns." Now, Mr. Editor, is it the obtuseness of my intellect, or what is it, that I am utterly unable to perceive the least resemblance in the kingdom of Seleucus, Ptolemy, &c., to the above inspired description of the fourth kingdom? Will the "reverend professor" show us wherein his fourth kingdom was strong as iron; wherein it was diverse from all that were before it? Will he tell us when, and where, it broke in pieces, and bruised? Nay, is it not certain—will the professor deny it?—that from the death of the "first king" it began to dwindle, and that "over the regions beyond the Euphrates, where Seleucus and his successors reigned only seventy years before there was a successful revolt, under Arsaces, which led to the establishment of the Parthian empire;" and finally it became extinct, by the Romans gaining the battle of Actium, and Egypt became a Roman province about thirty years B. C. Will he show us wherein it was so "dreadful and terrible, and strong exceedingly" above all the kingdoms which were before it? But when we apply it to the Romans, it seems to me the inspired description is exact in every particular.

Looking at the relative duration of his four kingdoms, we see a disparity worthy of notice. Babylon from Pul, 241; Persia, 207; Alexander, 8; his successors to Antiochus, 137.

That Alexander's is not the third, and his successors' the fourth, may be further proved, by looking at the 23d verse of the 7th chapter: "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." And now, in the sincerity of my soul, I would place myself at the feet of the "reverend professor," and ask, with the humblest desire after truth, how this description of the fourth kingdom by Daniel's heavenly instructor, can apply, in any respect, to the kingdom of Alexander's successors? Leaving out all other considerations, this one alone would prove fatal to his theory, viz. that his third conquered the whole earth, for his fourth: whereas the above words of inspiration show us that the fourth devoured and trod down the whole earth. How could his penetrating mind fail of seeing this? Did Seleucus, Ptolemy, &c., ever do anything answering to this? On the contrary, was not theirs in its zenith, at the very moment of its commencement? Will he point us to a single nation that was added to the vast conquests of Alexander, by his successors? Nay; had not that new power, which had begun to rise in the west, commenced its inroads already? Will the professor deny, that Rome had conquered very many places, which had been under the Greeks, besides Spain, Carthage, Cisalpine Gaul, Liguria, &c., within one hundred years from the death of Alexander?

On page 10 he says: "It was no longer united, although its several parts had many characteristics in common; it was divided among Greek commanders that had been trained in the ambitious and bloody school of the great conqueror. The earth trembled and groaned under the collisions, the long continued and destructive wars which ensued." If his fourth empire was thus torn with internal wars, so as to make the earth groan and tremble, how, I would ask, could it be "strong exceedingly," as Daniel declares the fourth should be? On the same page he says, "It was strong as iron, and yet it was divided, partly strong, and partly broken." And here I can hardly refrain from saying, that this looks a little like perverting the meaning. Does the professor need to be informed, that the clay comes not up into the "legs of iron?" But here now comes the eastern and western division; 41st verse: "And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided."

Again, I would ask, does the Spirit mean nothing in describing the fourth empire in the 7th, 19th, and 23d verses of the 7th chapter, where it has the word *diverse* in each verse? On page 10 he says, "It was different from the other empires; for it was not under the sway of one individual, or of one dynasty, but of several; and especially, at one time, of four, and at a later period of two." Can it be possible, that all the Spirit meant to convey to our minds, by using this word, *diverse*, in each of these verses:—four, and at a later period, two dynasties, instead of one? I think not. But the moment we turn our eyes to the Roman, we see this diversity in several respects; in its different forms of

government, which varied at different times, from the pure democracy to the absolute imperial. Their language, also, was different: their mode of warfare, also was different: so also were their weapons. The Roman broadsword, which, in the hand of a skilful man, would take off a man's head, or lay open his breast, or sever his shoulder at one blow, was something new to the Greeks and Asiatics. In all these things the professor's four empires varied but little.

Well, now, if I have succeeded in proving that the fourth is the Roman, then all he says about the ten horns out of his fourth empire, falls to the ground, of course. But, before we take our eyes off this "exceedingly dreadful" beast, we had better take a more minute survey of his ten horns. After our "learned professor" has labored, with a tact and ability worthy of a better cause, to prove that the Greek empire constituted the third and fourth, he finds himself in a dilemma, from which, with all his "critical acumen," he is unable to extricate himself. If I understand him right, he takes the gold head—the lion—for his first; the silver arm and breast—bear and ram—for his second; the belly and thighs of brass—the leopard, and great horn—for his third; the legs of iron—terrible beast, and he-goat—for his fourth. Here, now, he finds ten toes out of his fourth kingdom, in the first imagery; ten horns in the second; five horns in the third. The toes he does not notice. The ten horns, he thinks are ten successive kings, or aspirants to the dynasty of Seleucus, one of the horns of the goat. Where does he get his authority for selecting that horn, on which to place his ten kings? Why not reckon up the kings, and aspirants, for they must not be left out, of the four dynasties, if they together constituted the fourth empire? Why not, did I say? A very good reason, forsooth; there would have been too many. But "exceedingly arbitrary" as this looks to me, it is not more wide of the mark, than his bringing up a succession of kings and aspirants, during a long course of years, as the fulfilment of the ten horns, that Daniel beheld, firmly rooted contemporaries in the head of his fourth beast.

It looks little less than outrageous, to me, to see Ptolemy Philometer, who aspired to the throne, and Demetrius, the young and only son, who was now far away, even a hostage at the metropolis of the real fourth kingdom, (really this looks as if Rome had considerable power already, over the "exceedingly strong" fourth kingdom of our professor!) and Heliodorus, the royal treasurer, placed up in the head of the beast as firmly rooted kings! for it must not be lost sight of, that the little horn plucked up three standing ones, that had roots.

But as "these great beasts, which are four, are four kings which shall arise out of the earth," and "the ram which thou sawest, having two horns, are the kings of Media and Persia," and "the rough goat is the king of Grecia," in these three passages kings are certainly put for kingdoms. And another: "when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." The professor will be the last person to deny that these four horns mean kingdoms, after having himself placed eleven kings upon one of them. Besides, the 22d verse says, four kingdoms shall stand up. So now, as "the ten horns out of this kingdom, are ten kings that shall arise," I must believe they mean ten kingdoms also; which may be further argued, by referring back to our first quotation, Dan. ii. 28, where he informs the king that God had made known to him what should be in the latter days. With this in view, I see not how to avoid the conclusion, that the ten toes of the colossus are ten kingdoms; which, with the modifications indicated in the change among the ten horns, are to continue, until the stone strikes the image and breaks it to pieces; or, as it is expressed in the second imagery, the beast was slain, and his body destroyed, and given to the burning flame; which is not yet done, and I think never can be until "the transgressors are destroyed together," (Ps. xxxvii. 38,) and "the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth;" (Jer. xxv. 33;) and "all the proud, yea, and all that do wickedly—shall be burned up;" Mal. iv. 1. And if the toes are kingdoms, then must the horns be also, for they indicate one and the same thing. After looking at the beast and his ten horns so long, we are prepared to look more particularly at the little horn, that had a mouth and eyes. Now, as

we think, we have proved that the fourth is the Roman, and the horns are kingdoms; and as it was strong as iron until the dismemberment, then it follows, of course, that the little horn cannot be Antiochus, for he was dead at least 500 years before the ten had come up in the head of the beast. Besides, "the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the KINGDOM." Dan. vii. 21, 22. When the professor quoted the above passage, on his 13th page, and omitted the last clause, I inquired of myself, what is the reason? Is he afraid we should not see a fulfillment, in what took place in the Jewish nation, at the death of Antiochus? Now, as "Ancient of days" and "Most High" must mean God, and as he has not yet come, and given the kingdom to his saints; then it follows incontrovertibly, that the little horn cannot be Antiochus; and equally certain does it follow, that it must be Papacy; which had eyes to see, and a mouth to speak, unlike all his predecessors; whereas, Antiochus differed not, in anything essential, from those that preceded him.

THE "TWO THOUSAND THREE HUNDRED DAYS."

As we have found our brother in some sad mistakes about "another third kingdom of brass, which should bear rule over all the earth," and "the fourth kingdom that should be strong as iron," and also "about the ten horns out of this kingdom, and another that shall rise after them;" so, I have some fears about taking him for a "pilot" to navigate my little craft, through the "dangerous waters, and amidst the concealed rocks and shoals," of the "deeply interesting" 2300 days.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and vision of his head upon his bed," vii. 1. So, then, he was abed and asleep. "In the third year of Belshazzar, a vision appeared unto me, even unto the Daniel, after that which appeared unto me at the first. And I saw in a vision; (and it came to pass when I saw, that I was at Shushan, in the palace, which is in the province of Elam,) and I saw in a vision, and I was by the river Ulai," viii. 1. It is as certain that this was in the day-time, as it is that the first was in the night. Now read 26th verse: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision, for it shall be for many days." From these two quotations, we gather the following facts, viz., that Daniel had a vision in the evening; in three years after, he had another in the morning; and that they are one, by the word being in the singular number in the last verse; and that it is true; that it was to be shut up; and to be for many days. [Query: Is it likely Gabriel would call three and a half years many days?]

Whose voice but God's could it have been, from between the banks of Ulai, directing Gabriel to make Daniel understand the vision? "Understand, O son of man, for at the time of the end shall be the vision. Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." Solemn occasion! Jehovah commands Gabriel, and he instructs Daniel. Momentous truths and stupendous events must be about to be made known, to have convened such an assembly. Well, what are they? Why, that a wicked king should rise up, and trouble the Jews three and a half years, and then die; and "blessed is he that waiteth and cometh" to hear of the death of Antiochus! Can "a ripe scholar," that is a Christian, believe this is all that is meant? Will the professor inform us in what sense the death of Antiochus was the time of the end?—how, and why, that could be called the last end of the indignation? Will he inform us how long it was before the Jews were overcome by the pagan Romans? If the death of Antiochus was the last end of the indignation to the Jews, then what is the meaning of Christ's words: "These be the days of vengeance, great distress in the land, and wrath upon this people; they shall fall by the edge of the sword, and be led away captive unto all nations?" And does not the present state of "this people" prove that the last end of the indignation has not yet come? I wait for an answer to these important questions.

I have said, these three quotations show us that the visions are one; that it is true; that it was to be shut up; and to be for many days. That they are one in substance, may be further proved, by noticing the word after, in the first verse of this chapter. I do not see how Daniel could mean after, in point of time, as he had in the line above told us it was three years later. I think therefore, it must mean like the first. That it is like the first, we have only to look at the professor's view of the three last kingdoms, to make it certain; viz., the bear and ram, Persia; the leopard and great horn, Alexander; the terrible beast and he-goat, Grecia; and the two little horns, Antiochus. That the vision is true, no believer will doubt; that it was to be shut up, and that too till "the time of the end," it will only be necessary to read Dan. xii. 4, 9 to satisfy any person but an infidel;

that it was long, is certain, from the fact that it was closed up until the time of the end; and also, from Gabriel's saying it was for many days; and also, by what Daniel says in the first verse of the tenth chapter, in the third year of Cyrus, when he had his third vision, viz., "but the time appointed was long;" and by looking down this chapter, and reading at the 14th verse, "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." In view of this clear and unambiguous revelation to Daniel, I see no way to avoid the conclusion that this vision is identical with the first, which extends to the time "till thrones were placed, [the professor's rendering,] and the Ancient of days did sit, his throne the fiery flame, his wheels burning fire; a fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set, and the books were opened." Dan. vii. 9, 10. Can a sane Christian doubt for a moment that this is a sublime description of the last day?

Now, if I have succeeded in proving that the visions are one, and that they extend to the judgment day, then the inquiry of one saint to "that certain saint which spake," "how long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" must involve in it how long shall the wicked nations, represented by these ferocious and amorous beasts, trouble the people of God; or, in other words, how long before the stone shall strike the image, and grind it to chaff, and the terrible beast, with his eight remaining horns, be given to the burning flame?

From the labored argument of the professor, about these 2300 days being but 1150, I should think he overlooked the idea that the ambiguity cast around the question and answer was a part of the closing and shutting up of the vision; and that if it had been said, "how long before all the nations of the earth shall be destroyed, and the judgment set?" and had the answer been "Unto 2300 years; then shall the end of this world come;" how, I should like to know, could it have been closed, shut up, and sealed from the church and the world, until "the time of the end?" Did the professor ever think of this? I suppose it is needless to add, that I think he has mistaken the question, and of course, given a wrong solution of the answer.

THE "SEVENTY WEEKS."

On page 32th he says, "In the ninth chapter is recorded the vision of the seventy weeks." And here again I must be allowed to differ from our brother. I can find no vision in this chapter. Let us look it over. In the first three verses there is certainly none; and equally certain is it that there is none in his inimitable prayer, which goes to the end of the 19th; certainly none in the 20th. In the three next, he says, that while he was praying, "Gabriel, whom I had seen in the vision at the beginning," (spoken in the past tense,) "touched me, about the time of the evening oblation; he informed me, talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to show thee; therefore understand the matter, and consider the vision." If this announcement to Daniel does not positively show, that Gabriel had come to explain to him a vision, which he had had some time previous to his long prayer, I am unable to see how words can be put together that will express it. Well; what do we find in these four last verses? Anything in the first, but telling him what the seventy weeks are "determined" for? Anything in the next, but what shall take place in the seven weeks, and what in the sixty-two; and when to begin his reckoning? What in the next, but that Messiah should be cut off, for others, not himself, and that a certain people should come, and destroy the city and sanctuary; and that desolations were determined unto the end of the war? And now, what in the last verse? That he should confirm the covenant with many for one week and cease the sacrifice and oblation to cease in the midst of the week, and he would make desolate, because of the overspreading of abominations, even until the consummation [end of the world] and that determined shall be poured upon the desolator; [the people who destroyed the city and temple.] Now, if there is a vision in this chapter, where is it? which verse is it in? I ask the "reverend professor" to point us to the verse, and if not, to acknowledge his mistake.

Gabriel says, seventy weeks are determined upon, to bring in everlasting righteousness, &c. But the professor says sixty-nine and a half accomplished all this. Gabriel says, he [Messiah] shall confirm the covenant with many for one week. The professor says, "What a period in the world's history were those seven years—the central point of which exhibited the Saviour expiring on the cross." The simple truth is, that Christ began this work, by his messenger, John, at the time the sixty-nine weeks ended. Then, in the midst of the last week,

the very moment the great Antitype, on the banks of the Jordan, was officially acknowledged by the Father's voice from heaven, "this is my beloved Son," all the types withdrew and ceased forever. What need of shadows, when the substance had come? Glory to God! "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God"—is fulfilled to the letter; the Son is inducted into office; the Father has officially acknowledged him; the Holy Ghost descended upon him; his forerunner gone to prison; "the sacrifice and oblation ceased."

THE EVENTS PREDICTED IN THE LAST CHAPTERS.

As we have found Antiochus one of the chief characters, in the professor's view, in what we have gone over, so now he figures largely in these last chapters. I find no particular fault with what he says, until he gets to the 14th verse of the 11th chapter. Here we begin to differ. After detailing the bloody wars between Egypt and Syria, and after the true third kingdom had nearly destroyed itself by its "long-continued, destructive wars," we find a new power is introduced: "also the robbers of thy people shall exalt themselves to establish the vision." Most certainly, here is a new power introduced. Could it be any other than the Roman? What other power was able to step in, and exalt themselves? Further wars between the north and south, in 15th verse.

The 16th to the end of the 19th verse, I must believe, can be no other than Julius Cesar's wars, in the heart of the third kingdom, and his assassination in the senate chamber.

20th verse: "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom." "There went out a decree, from Cesar Augustus [the first Roman emperor] that all the world should be taxed." Luke ii. 1. I think there can be no mistake as to who this is, in this verse.

The 21st and 22d verses must then relate to Tiberius Cesar, under whose reign the Prince of the covenant (who can possibly be none other than Jesus Christ) was broken. Here, now, we have arrived down to the end of the seventy weeks, or A. D. 33. Antiochus had then been dead just 197 years. "Hold there!" says the objector; "does not the professor say, that Antiochus is introduced in the 21st verse, and takes all the rest of the chapter?" Yes, he does say so; but I do not believe him; because I have found him mistaken in so many things about this book of Daniel. Besides, he tells us not a word about who the Prince of the covenant is. Look at another thing: Daniel's heavenly instructor takes only two verses in detailing the conquest of the whole world by Alexander the great, and its subsequent division among his four generals, in this same chapter; and is it likely that this same angel would take twenty-five in describing Antiochus? Not at all, especially after having described him and his actions so minutely in the 7th and 8th chapters, according to the professor's belief.

Now, from the 23d to the end of the 35th verse, I shall say but little about; but I do believe that Rome, pagan and papal, is the chief actor.

The 36th verse introduces the Jacobinical, Atheistical power, that arose in the French Revolution. If this awful power, which burst forth from the bottomless pit, and was permitted to scourge licentious France, and thrash the profligate nations of Europe, for a season, is foretold in the Old Testament, it must be in these verses, to the end of the 39th. Infidel France may be seen in every line of these four verses: "shall do according to his will; shall exalt himself above every god; speak marvellous things against the God of gods; nor regard any god; he shall honor the god of forces; and shall divide the land for gain." Was there ever a more literal fulfilment of a prophecy, than of every line of this in the French Revolution?

But we have now passed down the stream of time, to the year 1798; to the commencement of "the time of the end," as is said in the 40th verse. If this be correct, (and I have not the smallest doubt of it,) then it follows, as a matter of course, that Bonaparte must be the one that figures in these last verses; and indeed I see no way to avoid it. What other person ever did what is here described, "at the time of the end," but Napoleon? How clearly the campaign to Russia, and its cause, are brought to our view, in the 44th verse. The tidings out of the east and north, that troubled him, was not the holy alliance, as some have thought; but it was the great preparation for war that Russia was making, and her opening her ports, and forming an alliance with England; which caused his going forth with great fury, at the head of 500,000 to destroy and utterly to make away many. "Yet he shall come to his end, and none shall help him;" which occurred in the year 1821.

And at that time shall Michael stand up, the great Prince: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall

awake; and they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars forever and ever.

Where are we now? At what point of time, have we arrived, but the ETERNAL GLORIFICATION of the righteous? How did we get here, but by closely following the divine narrator, who began this chain of great events to Daniel, with these words: "And now I will shew thee the truth!" If all the eleventh, with the three first verses of the twelfth chapter, are not a closely connected chain of events, from "there shall stand up yet three kings in Persia," to the shining of the righteous forever and ever, then I most earnestly entreat the professor to point us out the defective link.

How, and where, does he get his authority for applying nearly all the 11th chapter to the wars between Syria and Egypt? What were the other horns about, and that other new power, further west? Why does he not tell us, who the great prince, Michael, is? I most earnestly call his attention to these first words: "and at that time." What meaning is there in words, if these do not join the fall of Antiochus [if it means him] with Michael standing up, and the great time of trouble such as never was before? (We must not forget that this time of trouble is after Antiochus has come to his end, and none to help him.) And at that time deliverance comes to all whose names are written in the book; the dead arise, and the righteous are forever glorified. Will the professor point us to the fulfilment of these things after the fall of Antiochus, AND AT THAT TIME?

"Many shall run to and fro, and knowledge shall be increased. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Many shall be purified, and made white, and tried:—the wise shall understand." I would inquire of the professor, if there is any fulfilment of these things in this "time of the end?"

"And from the time the daily shall be taken away." Here, now, I wish to ask my brother to take his Hebrew lexicon, and look out the word here rendered "daily," and tell us whether that "best Hebrew scholar in New York" was correct in saying, the meaning is "continual wicked?" and if it is so, then how does he dare call it the Jewish sacrifice?

I cannot possibly agree with the professor with regard to these 1290 and 1335 days; but I do most cordially agree with him in the last verse. He says, "thou shalt go down to the grave in the cheering confidence that, ultimately, as allotted thee by the gracious purpose of God, thou shalt participate in all the blessings of the Messiah's kingdom, the kingdom which shall not be destroyed."

Mr. Editor, what a melancholy sight have we seen!—a distinguished professor of Theology, an instructor of young ministers, issuing remarks on the book of Daniel, in the "Review" of our denomination, and passing by such promises as are therein contained to "THE SAINTS," or if he notices them at all, it is only to mutilate, or explain them to mean some vindication of the Jewish worship. To what a state of things have we arrived, when "a ripe scholar" could find four ancient universal empires, and the Roman not one of them; and that all the prophetic periods in this book (except the seventy weeks) terminated with Antiochus, 168 B. C.

"Our task is ended," and although we have not "assumed the office of a pilot," yet, how could we see "the waves strewed" with another wreck? without pointing it out? "We take no pleasure in differing from the good and devoted" professor. "But we must be permitted to bow with the profoundest reverence to the majesty of divine truth, whenever it is discovered." That this humble effort, undertaken and carried on by constant prayer, may be blessed to the awakening of my respected brother to a re-examination of this subject, is the most earnest prayer of

L. H.

¹How can any man of common understanding read the description of the he-goat's coming on the wings of the wind, from the west, easting down, and stamping upon the ram, and then waxing very great, without seeing the confusion which is introduced into the fair scriptural account of the four kingdoms, by adopting Mr. Chase's theory? Looking at this through his glasses, we see the fourth kingdom, flying from Europe, over the Hellespont, Asia Minor, and the Euphrates, charging upon and vanquishing the second kingdom: (by the way, I had thought this fourth empire embraced the whole East, even as far as the Indies.) We must not forget, it was the goat that came from the west, the goat that was moved with cholera against the ram; the goat that broke the horns of the ram; it was the goat that cast him down, and stamped upon the ram; and Professor Chase says the goat is the "fourth kingdom upon earth." I know it was the "first king" that directed his movements; but it was no less the goat on that account. While this was going on between the second and fourth kingdoms, where, I would ask, was the "third kingdom of brass, which should bear rule over all the earth?"—where? Why, it was high and dry, standing up, a mere appendage to the fourth. But after the goat had become very great, the great horn was broken, and four came up in its stead; but it was the goat still.

²The dissimilarity in the symbols, setting forth the professor's third kingdom, must not be forgotten; viz., belly and thighs of brass; four winged, four headed leopard, and one great horn. Where is the least resemblance in the two first with the last? But put the two first with the goat himself, with his four horns, and all is harmony, suitableness and proportion.

³If the Roman is not the fourth universal empire, then it must be the fifth; but I defy any man to find any fifth universal kingdom in the book of Daniel, but the endless kingdom of "THE SAINTS," which is to be set up when the clay, iron, brass, silver, and gold of the image are broken to pieces together; and when the fourth beast is slain, and his body destroyed, and given to the burning flame; and when the little horn is broken, and cast away; and if it is ETERNAL, then its subjects must be in their immortal bodies;—ergo, the Roman then is the fourth kingdom.

APPENDIX.

As the foregoing remarks were prepared for the Christian Watchman, and as I well knew both Mr. Crowell and the publisher were hostile to the Second Coming of Christ in 1843, I was obliged, of course, to content myself with merely overturning the professor's theory, without building up any other; but, meagre as was my article in this respect, it was inadmissible to their columns.

While I have been considering Mr. Chase's "Remarks," and looking over Professor Stuart's "Hints on Prophecy," I have been led to inquire, what can be the reason that our learned and good men are driven to such extremities: to come out against nearly all their own standard commentaries; the heretofore received opinions of the pious fathers; so as to raise a universal shout of exultation among the wicked; eyes to call forth the shrill notes of the "Trumpet" in their commendation? I did not need to inquire long. The reason is obvious;—"my Lord delayeth his coming" was too visible in every line of their "Remarks," and "Hints," for the eagle eyes of the "wicked servants" not to see it; and when they saw it, it was natural for them to rejoice.

"The end is not yet," says Mr. Dimmick. "Amen," say all the Universalists in the land. "It is all moonshine," says Dr. Sharp. "Good," says Mr. T. Whittemore; "the doctor is a man of sound understanding." "The world will stand centuries, and hundreds of centuries to come," says Mr. Rogers. "True," say Fiction Norris and Chameleon Lovell, of the "Olive Branch;" the world is yet in its infancy, and will exist to a good old age. "It is only unlearned men wrestling the Scriptures," says Mr. P. Smith, of Carlisle. "That is it," echoes the great mass of the wicked. "There always have been men, in every age, prophesying that the world was soon coming to an end," says every opposing minister in the land, who has condescended to speak out upon the subject; ergo, the world will never come to an end. "The day and hour are not known to any man, or angel;" therefore it cannot come next year. Universalists quote this passage as often as any other, although this chapter was all fulfilled at the destruction of Jerusalem, according to their belief. But enough of this.

On the 12th page of Mr. Chase's Remarks, he says, "It was in the days of these kings that the God of heaven should set up [cause to stand,] a kingdom, which was not to be destroyed; that is, he would preserve, sustain and gloriously vindicate the true religion, the worship connected with the promises made to the patriarchs and prophets, and with the coming of the Messiah, in whom all the nations were to be blessed." As he leaves out the best part of this passage, I will quote the remainder. Dan. ii. 44. "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." So, then, according to his views of this passage, the stone striking the image, and reducing it to chaff, and becoming a great mountain, and filling the whole earth, (for it cannot be denied that this 44th verse is the explanation of that figure,) is nothing more than God's vindicating the Jewish worship! My soul sickens over such an explanation as this, from a learned theologian.

On the next page, after quoting the first part of that passage, "I beheld, and the same horn made war with the saints," &c., he says, "The INTERPOSITION here expressed in few words, and some of its important consequences, are set forth more fully and vividly in the glowing vision described in a preceding part of this 7th chapter, from the ninth to the 14th verses." Worse and worse! Are the divines mad?—Thrones cast down; Ancient of days coming on his fiery throne, preceded by a fiery stream, with ten thousand times ten thousand and thousands of thousands standing before him; the judgment set, and the books opened; the beast [the fourth kingdom] given to the burning flame; the Son of man coming with the clouds of heaven, and receiving his dominion, and glory, and an everlasting kingdom, which shall not pass away! only, INTERPOSING in behalf of the Jews!! Oh, brother Chase, fall upon your knees, with the Bible open at this chapter, and entreat God to forgive you for wresting the plain and vivid description of that tremendous scene, which I most fully believe will burst upon a guilty world, and a sleeping church, in 1843!

POSTSCRIPT.

There is one thing in which we are supported by this "highly respected theological professor," viz., both little horns are the same identical power. We heartily thank him for this.

LETTER TO N. COLVER.

I HAVE read your lectures, and am sorry to say they are calculated, and have had the effect, to make the heart of the enemies of the Lord to rejoice; and the opposite effect upon many of his dear friends. When a man's preaching pleases God, it will comfort all his children who have daily intercourse with him; when it pleases the devil, it will comfort all who are his. Think of the woe Christ pronounces on those that offend one of his "little ones;" also the punishment of that servant who only "ate and drank with the drunken."

In your preliminaries is seen the cloven foot of popery, viz., that we, unlearned, cannot understand the Bible; but must depend upon the "correct knowledge of biblical interpretation," which you say may be "intelligible to the intelligent." This would be sound logic if the "intelligent" agreed among themselves. While Stuart and Chase say the "little horn" of the 7th "is Antiochus, as all must agree;" you say it is Nero. Are you an well informed as they are in Hebrew and Chaldee? Daringly agree with us, that it is Popery. You and Stuart think the 231 days are days, but can only make them about in Antiochus; Daringly and Chase say they are half days, and that is not quite long enough. Daringly and yourself admit the 4th empire is the Roman; while Stuart, Chase, and Fellows say it is the divided Greek. Why all this disagreement among the "intelligent," if "a knowledge of correct biblical interpretation" is the one thing needed to understand the Bible?

On your first page, you call the belief that the kingdom is not yet set up, "a variety." If the kingdom is set up, where is the king? the subjects? the territory? Satan certainly continues to be the god of this world; the terrible "fourth beast," with his seven original horns, and that other "little horn," is not yet "destroyed and given to the burning flame;" the Son of Man does "not yet sit on the throne of his father, David;" for an inspired apostle says, "We have such an HIGH PRIEST, who is set on the right hand of the throne of the majesty in the heavens." Christians are yet "strangers and pilgrims on the earth;" and they must still through much tribulation enter into the kingdom of God. If his kingdom is set up, why did Christ command his disciples to obey the Caesars of this world? Why did he tell them "it was his Father's good pleasure to give them the kingdom;" if they were then in possession of it? Why enjoin on them to pray, "thy kingdom come;" if it was set up? Why say, when sitting "on the throne of his glory," "Come, ye blessed of my Father, inherit the kingdom;" if they had been in possession of it since they were converted? If the reign of grace in the heart is the kingdom, why look for an entrance that "shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ?"

On page 8, you state your subject to be "not whether Christ will come in '43," but "whether the 230, 1290, or 1335 days, afford any clue to that event." So, then, your lectures are not to prove Christ will not come this year, but merely to break in pieces the key-stones of the arch, so that "the whole superstructure shall fall." You don't want to have it go abroad that you are trying to prove that that event cannot come this year; you say that "is not a matter of revelation to the Son, to angels, or men." This passage holds against Christ's ever knowing two times, as it does against you or me. You don't wish to have it appear that you are not looking for him; for you have read, "unto you that LOOK for him," &c. Then again, you fear your love for his appearing will be doubted, for you have read, "And not to me only, but all them also that LOVE his appearing." A little "intelligence" will penetrate your flimsy veil.

Your account of Gabriel's visit to the 5th of Daniel, you will find true. "What God hath joined together, let no man put asunder." Gabriel was not mentioned in the 7th of Daniel, but was in the 8th. Make this man to understand the vision, was not fulfilled when Daniel fasted with the solemnity on his lips, "none understood it;" while of the 7th, Daniel says, "he told me, and made me KNOW the interpretation of the things." Therefore Gabriel comes in the 9th to finish what was unfinished in the 8th. The leniency with which our opponents cling to the idea that the 9th is a vision of itself, proves the weakness of their cause. You have seen the weakness of that argument, and given it up, but have resorted to a worse one—that of appealing it to the 7th. You had not noticed that Daniel understood that chapter, and therefore needed no "appendix" to it, but did need the 5th for a correct understanding of the 8th.

While you were making merry with the "day-for-a-year" expositors, who did you not speak about the long ten days' tribulation of the church at Smyrna?—of the long first mo of five months?—and the still longer second mo, of an hour, a day, a month, and a year?—and also rejoice with the "harlot," that her stay in the wilderness was but 1260 days? Why? You knew it would not make so much fun of us, as it would to tell about running out doors 2520 years; and of Daniel's fasting 21 years, when there is not a word about fasting in that chapter.

On page 27, you betray gross ignorance, or something worse, when you say "the angel which gave all these numbers, 230, 1290, 1335, to Daniel, says (chap. x. 13.) But it is the prince of the kingdom of Persia withstood me, and twenty days, &c." Now the "unknown" can see that it was the "wonderful" NUMBERS that said "unto 2300 days;" then he appears again in the 10th, when "his eyes were as lamps of fire." But the hand that lifted up Daniel, and the voice that spoke comfort, and the one the prince of Persia, withstood, must be Gabriel's. The glorious "man" described in the first verses, was "Michael, one of the chief princes," who Gabriel says, "came to help me." Then, again, in the last verse he says, "there is none that hollieth with me in these things, but Michael your prince;" so then, Christ and Gabriel were the "saints," the "men," that appear to instruct Daniel. The first gave all the "wonderful days" directly to him; the last "explained" "lifted up," or "strengthened him," as he was ordered. The first appeared, and is described by Daniel in the 6th and 7th verses of his last chapter, where also he gives him the last two prophetic periods, at the end of the last of which Daniel is to stand in his lot.

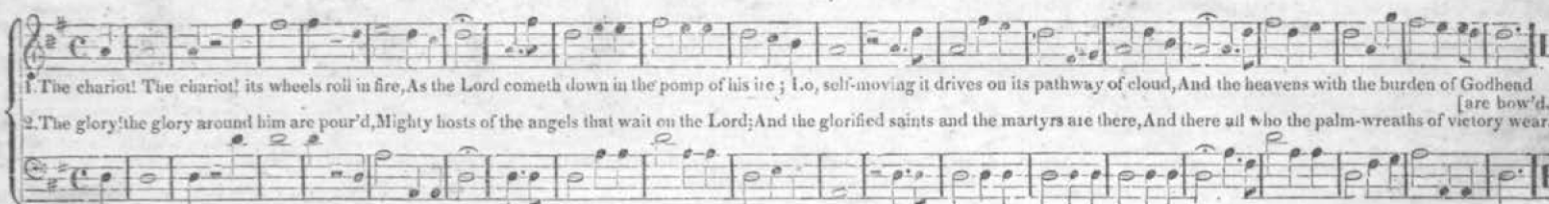
On page 33, you say, "It is not how long shall be the time for every thing Daniel saw in the vision, but how long shall be the vision concerning the daily sacrifice?" &c. This looks like sheer deception; why did you not tell your readers the words "concerning" and "sacrifice" were the words of men, instead of placing such stress upon them?

But you have kept "the very delicious of fanaticism" for the last sentence; and that is, "the Lord himself" announcing the "midnight cry," saying, "GO ye out to meet the Bridegroom." It seems to me, if the "trump of God" is to be that cry, it would have been, "Behold, the Bridegroom IS COME; COME ye out and meet him." My column is full. Yours, in the daily expectation of hearing the "trump of GOD,"

LEWIS HERSEY.

The signs given by Christ in Matthew 24 chap., respect not his return as a general truth of the gospel, but as the truth of a particular age. They are signs, not of his coming, but of the age or season of his coming.

THE CHARIOT.

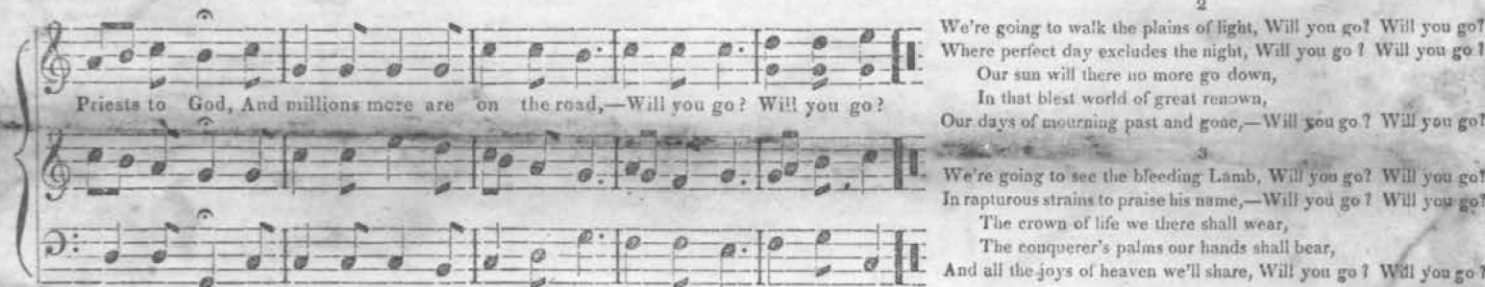
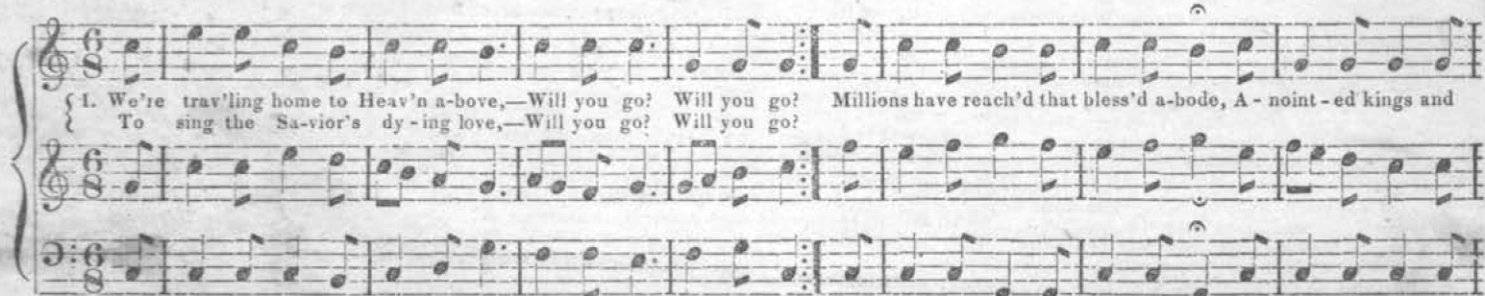


3 The trumpet! the trumpet! the dead have all heard; Lo, the depths of the stone covered charnel are stirr'd! From the sea, from the earth, from the south, from the north,
All the vast generations of men are come forth.

4 The judgment! the judgment! the thrones are all set, Where the Lamb and the white vested elders are met, There all flesh is at once in the sight of the Lord, And the doom of eternity hangs on his word.

5 O mercy! O mercy! look down from above, Great Creator, on us, thy sad children, with love; When beneath to their darkness the wicked are driven, May our justified souls find a ransom in heaven,

WE'RE TRAVELLING HOME.



4 We're going where tears will never flow,—Will you go? Will you go? And sorrow we no more shall know,—Will you go? Will you go? 'T is there the saints will die no more, But live with Christ in Heaven secure, Their God and Savior to adore,—Will you go? Will you go?

5 We are going to join the Heavenly Choir,—Will you go? Will you go? To raise our voice and tune the lyre,—Will you go? Will you go? There saints and angels sweetly sing Hosannah to their God and King, And make the heavenly arches ring,—Will you go? Will you go?

6 Ye weary, heavy-laden, come,—Will you go? Will you go? In the blest house there still is room,—Will you go? Will you go? The Lord is waiting to receive, If thou wilt on him now believe, He'll give thy troubled conscience ease,—Come believe, O believe!

7 Come, O backslider, come away,—Will you go? Will you go? Return again to Christ and say,—I will go! I will go!

Then he will thy backslidings heal, His love again he will reveal, And pardon on thy conscience seal,—Will you go? Will you go?

8 The way to Heaven is free for all,—Will you go? Will you go? For Jew and Gentile, great and small,—Will you go? Will you go? Make up your mind, give God your heart, With every sin and idol part, And now for glory make a start,—Come away! Come away!

9 The way to Heaven is straight and plain,—Will you go? Will you go? Repent, believe, be born again,—Will you go? Will you go? The Savior cries aloud to thee, "Take up thy cross and follow me," And thou shalt my salvation see,—Come to me! Come to me!

10 O, could I hear some sinner say,—I will go! I will go! I'll start this moment, clear the way,—Let me go! Let me go! My old companions, fare you well, I will not go with you to hell, I mean with Jesus Christ to dwell,—Let me go! Fare you well!

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state, as it came from the hands of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millennium found in the word of God is the

eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God; and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

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